

Calvinist Contact

An independent Christian weekly

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Royal Commission on reproductive technologies gets low marks

Paul De Groot

EDMONTON — A proposed government study, a royal commission on new reproductive technologies, may be a royal waste of time, experts in the field say.

Such a commission may only duplicate the considerable study which has already been done, they warn.

The commission, proposed in the "speech from the throne" which opened the most recent federal parliament, named four types of new reproductive technology: artificial insemination, *in vitro* fertilization, embryo transfer and surrogate parenting.

The speech, which outlines the government's general plans for the upcoming session of Parliament, called for a royal commission to examine the implications of these technologies for Canadian society.

"There is concern that these scientific advances will outpace our ability to deal with their moral, ethical, legal and

social implications."

If all a royal commission will look at is the four technologies named, it isn't necessary, said medical ethicist Dr. David Roy in a telephone interview from the Centre for Bioethics in Montreal.

For one thing, some of these technologies are not new. Artificial insemination has been practised for decades, Roy noted.

Surrogate parenting goes back to biblical times, said Dr. Ernest Best, head of a United Church commission which looked at new reproductive technology more than 10 years ago.

For example, the prophet Abraham had a son, Ishmael, by his wife's slave-girl, Hagar, at least 3,000 years ago.

The newest of these technologies are about 10 years old, and has already been

See COMMISSION — p. 5

Thinkbit

God loves a hilarious giver.

From: *Unexpected Joy* by John DeVries

Red Cross marks 125 years protecting human life

MISSISSAUGA, Ont. (IRC) — Red Cross Societies around the world will celebrate 125 years of protecting human life on May 8. That day is World Red Cross Day, and it is celebrated in honour of Henry Dunant's birthday. Dunant was the Swiss businessman who conceived the idea of the Red Cross.

It was a first-hand look at the horrors of war that led Dunant to establish the Red Cross.

On June 4, 1859, a bloody war broke out in Solferino in northern Italy. Arriving on business in the nearby town of Castiglione, Dunant was shocked by his brutal encounter with the carnage. The blood of wounded and dying soldiers flowed continuously down a channel dug to collect rainwater. What shocked him even more was that these men had been left to the cruelty of looters who stripped them of their clothing and then left them to die of exposure and neglect. There were only six French army doctors in Castiglione to care for 9,000 deserted and forsaken soldiers.

Two years later, unable to wipe the horror from his mind, Dunant wrote *A Memory of Solferino*. It was to be the inspiration for the foundation of the International Red Cross movement. It was in that book that he first proposed the formulation of an "international principle, sanctioned by a convention inviolate in character," which would be the basis for volunteer societies to care for war-wounded.

Dunant envisioned a neutral society would be charged with looking after all wounded soldiers, regardless of what side they had been fighting for. His idea was, and still is, very simple, "... the dignity of people must be respected

Skillen argues for public support of independent schools

Robert VanderVennen

TORONTO — The people of Ontario and that province's government need to solve the problem of whether parents or the government have the principal right to educate children, Dr. James Skillen told those gathered at the recent annual general meeting of the Ontario Association of Alternative and Independent Schools (OAAIS) held in Toronto.

"You are in a highly favoured position to do that," said Skillen, "because, unlike people in most parts of the world, Canadians have accepted multiculturalism at the root of the identity of their nation."

Diversity is permitted in the United States only in private activities, added Skillen, who is national director of the Association for Public Justice, based in Washington, D.C. Canada, however, can build its nation on a base of tolerance for conflicting views, which is the base on which Bernard Shapiro recommended a scheme for public financing of independent schools in Ontario four years ago.

Skillen argued that advocates of pluralistic freedom should come to the government with answers to the question, "What will promote justice for every parent in Ontario?" rather than argue merely for their own best interests. Not only is that the principled way to act, but a government will listen with special attention to groups that do more than expect it to act as a broker between competing self-interests. The nature of government is to unify, he said, to hold society together, which is especially difficult in a multicultural society like Canada.

In a closing word of encouragement on the 15th anniversary of its founding, Skillen urged OAAIS to be patient, to hold a firm resolve to "hang in" for decades if necessary, since governments, like large ships, don't turn quickly.

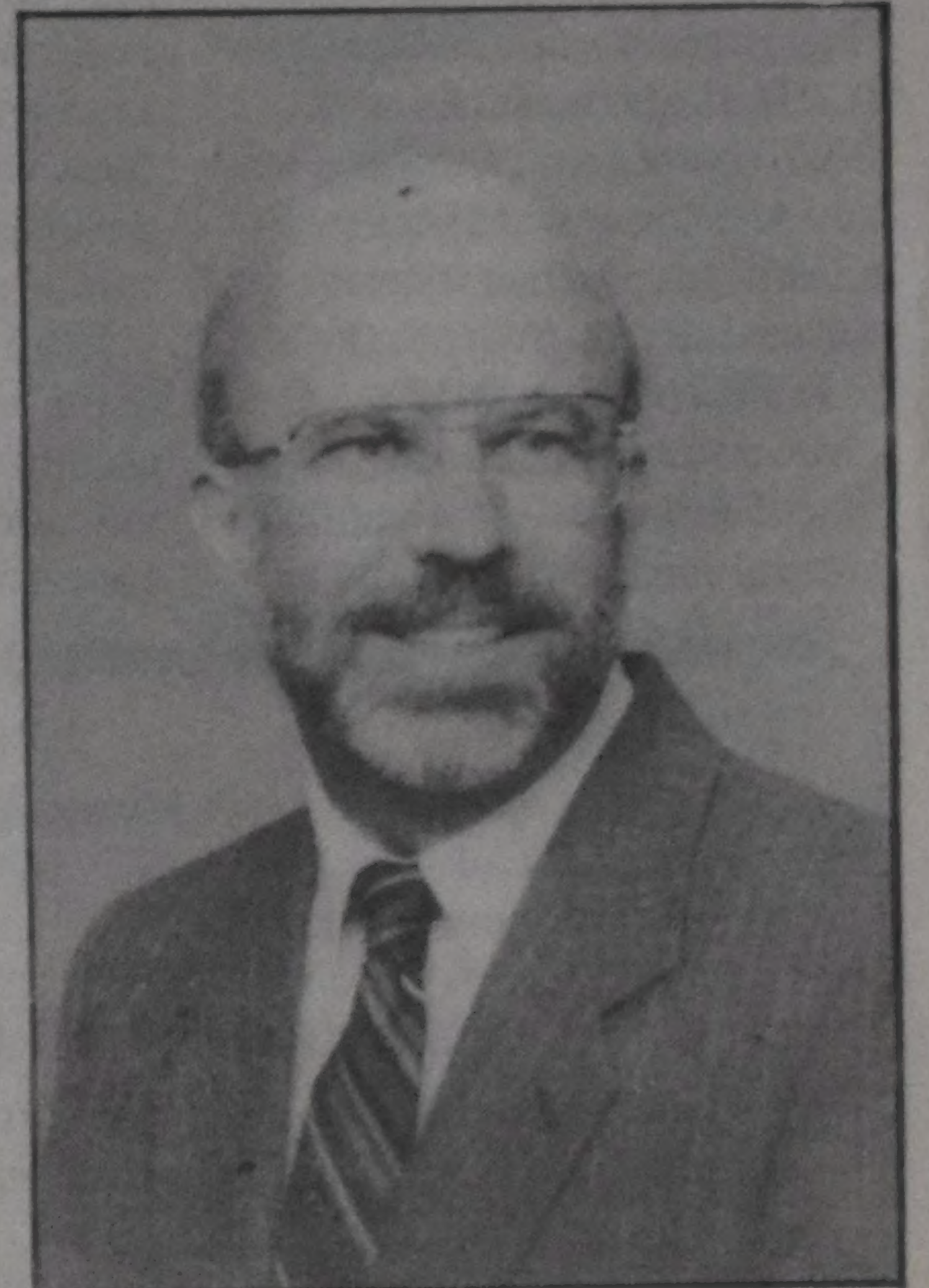
Court action is possible

John Olthuis, a Toronto lawyer with long experience in Alberta and Ontario in trying to get public funding for independent schools, spoke in the

at all times — even in war."

Lynne Badger, Red Cross communications manager in Ontario asserts, "The Red Cross believes as much in Dunant's vision today, as he did 125 years ago, and will continue to work tirelessly to protect human rights and save lives. World Red Cross Day celebrates and renews this worldwide commitment because when help is needed, the Red Cross will be there."

The International Red Cross and Red Crescent movement have developed into a worldwide operation with over 250 million members and volunteer workers. The National Societies, which form the International Federation of the League of Red Cross and Red Crescent Societies are at work in 147 countries, giving emergency assistance



Dr. James Skillen says multiculturalism should lead to diversity in education.

afternoon about exploring alternatives to political action. He said that there is a reasonable chance of winning a court case on the rights of individuals to expect public funding if for reasons of conscience they wish to send their children to an alternative school but cannot afford the tuition cost.

Olthuis sketched a scenario in which such needy parents could win a court case that argued that their individual rights were being violated.

The Supreme Court of Canada has decided that governments may discriminate against school groups, said Olthuis, but the court might well reach a different decision on the rights of individuals.

Progress made toward government recognition of the needs and rights of independent schools in the past year was reported by OAAIS president Wendy Priesnitz and by executive director Lyle McBurney. In addition to considerable activity at Queen's Park, the group achieved a breakthrough in bringing together a number of school associations into a council which is taking a unified position in its approach to the Ontario government.

during national disasters and providing numerous medical and social services.

INTERNATIONAL RED CROSS
LA CROIX-ROUGE INTERNATIONALE



125 YEARS HELPING PEOPLE
125 ANS D'ACTION HUMANITAIRE

In this issue:

A continuation of the discussion on homosexuality:

• testimony from homosexuals who have changed; and from those who haven't p. 8-12

• three churches' positions on the issue pp. 12-13

A Reformed Christian singer releases an impressive second recording . p. 6

Bob Bernhardt asks if you know your church neighbours p. 8

Mackenzie pipeline controversy revived

TORONTO (CPJ) — The moratorium is over, and moves are once again being made to exploit the energy potential of the far North. This time, however, the rules have changed.

More than a decade ago, at the initial suggestion of Citizens for Public Justice (CPJ), the National Energy Board placed a moratorium on any decisions regarding a natural gas pipeline from the western Arctic to the south.

In February, the NEB received an application from Esso, Shell and Gulf to export natural gas from the Beaufort

Sea and Mackenzie Delta. While permission to export gas does not automatically allow a pipeline, CPJ research Director John Olthuis points out that the application to export 9.2 trillion cubic feet over the next 20 years does indicate interest in substantial exploration and development, a move which would not make sense without an economical means of transporting the gas to market.

In an intervention submitted to the NEB, Olthuis draws attention to the increased vulnerability of those concerned about northern

development. The energy section of the Free Trade Agreement effectively dismantled Canada's energy policy by removing the criteria for examining export applications.

Research indicates that concerns brought to the fore by CPJ in the 1970s have not been adequately dealt with during the 10 year moratorium. Canada's energy consumption has hardly changed since the energy scares of the 1970s, and the federal government has spent comparatively little on development of renewable

resources. In addition, Canada still lacks a strategy to protect and enhance the environment. Setting environmental guidelines is all the more urgent because the free trade deal will add to existing pressure to ignore the environment.

CPJ is also concerned about the interests of area native groups who stand to be most directly affected by the pipeline. In fact, CPJ leaves the final decision to native groups in the area. The intervention concludes, "If, however, the Dene-Metis oppose a gas export licence because their

conditions have not been met, it is CPJ's position that a licence should not be granted even if the other criteria for a just energy policy have on balance been met."

**For Church
news see
page 19**

1939

1989

"Organ forth His excellence"

The members of the First CRC of Hamilton, Ont. want everyone to know that

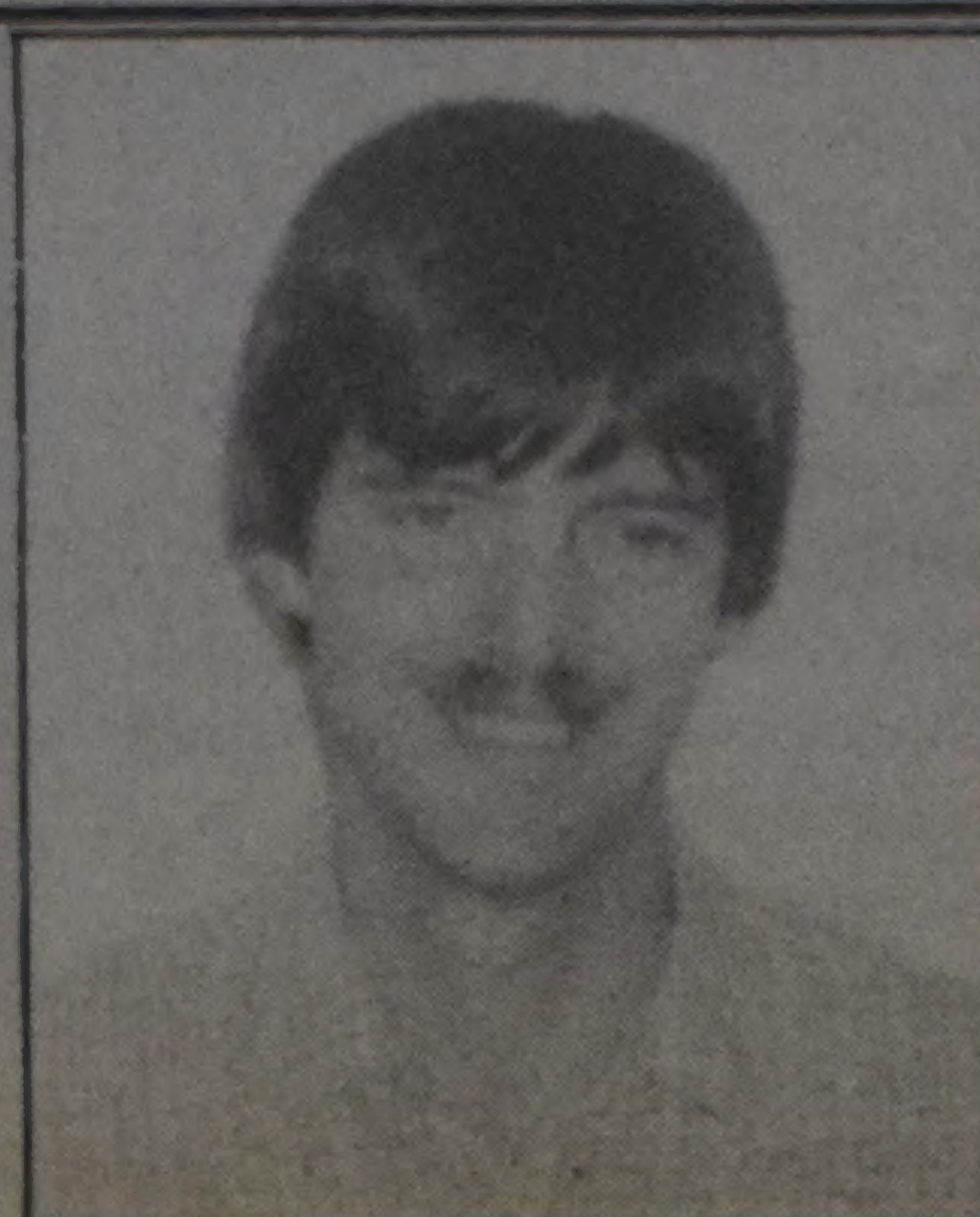
Pieter Spoelstra, ARCT

has now been their organist for fifty years. Rather than attempt to describe what he has meant to our congregation, we will celebrate this anniversary during a service of thanksgiving on **May 28, 1989, at 9:30 a.m.** with our former pastor, **Rev. A. Kuyvenhoven**, leading us in worship. Many have passed through our church during Mr. Spoelstra's tenure and will certainly understand our thankfulness.

His address is: 114 Juanita Dr., Hamilton, ON L9C 2G3

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken.



Publicizing our anger

Recently Toronto's *Globe and Mail* ran an unusually desperate ad. Entitled, "The Death of a Family," it began as follows: *Brutal murders, common criminals and drunk drivers routinely make newspaper headlines.... Tragically, perpetrators of equally heinous crimes lurk in our society, managing to escape unscathed either because of fear or because of general public apathy. I speak of the despicable owners of a specific, large fashion chain who have proven themselves to be vicious exploiters of human potential. For I am the wife of a former executive who was used, manipulated and ultimately destroyed by these powerful and wealthy fashion magnates.*

In equally strong language the woman describes how her husband was unjustly dismissed after 20 years of "slaving day and night." That dismissal is leading to the slow, painful death of her family. She pleads for readers to fight for protection (for her and for themselves) from the "bloodsuckers and oppressors" who create such situations.

Her bitter anger made a deep impact on me. Because the tragic story is not described in detail, it played on in my mind. Its oddness and sadness were striking. Though the author is violently upset with her husband's former employers, she begins with a swipe at the news media. She was forced to solicit donations to pay for her message because no paper would tell her tale as a news article. Why not?

The god of efficiency

I suspect her story was deemed un-newsworthy because newspapers worship the same god as the unnamed fashion chain: efficiency. This god requires that all the fat be trimmed, that every aspect of business life be cost-effective and that all offending inefficiencies be sacrificed on its altar. Thus, an executive in his late 50s who is no longer able to maintain a frenetic pace is let go. The god of efficiency cannot afford to reward efforts of the past or offer compassion for an uncertain future; its judgment seat deals only with the productiveness of the present.

The author's anger also extends to the justice system which considers her husband's dismissal lawful. In a democracy, justice often is aided by an outpouring of public indignation which is reported in the news media. This process has changed our attitude towards drinking and driving during the last 20 years. The press refuses to give the same attention to the firing of aging executives, so it's unlikely the justice system will feel much pressure to help.

This woman's story was so sketchy that I wasn't sure how to react. Her hurt was so intense, I was tempted to write to the address under the ad for more information. But I was also skeptical. Was she simply overwrought and unable to cope with a serious problem? Does she need pastoral help more than judicial? Perhaps. I would hope that the friends who paid for the ad would be sensible enough to not underwrite neurotic ranting.

Whatever the full story, I admire the woman's gutsiness. Several years ago Franky Schaeffer loudly lamented the fact that Christians have such a hard time being angry even though there is so much to be angry about. This woman was angry — and when the powers that be wouldn't give her a voice, she fought her way onto a public platform.

Unfortunately, her ad also illustrates that, at the bottom line, money talks. Those who can raise the cash will always be heard. Political lobby groups and frustrated church members buy ads to blow their bugles from time to time. They often leave the impression, as this woman does, that the entire universe revolves around their particular issue.

Yet, there is a time for publicizing anger; recognizing that time requires great spiritual discernment. There is a time for the soft answer that turns away wrath and a time for the intense, almost violent anger which turns over the tables in the temple. God grant us the wisdom to know the difference.

Syd Hielema teaches English and music at Toronto District Christian High School, Woodbridge, Ont.



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Pressreview

Carl D. Tuyl



Finance Minister Michael Wilson, the re-discoverer of the hitherto lost and forgotten deficit, does not take the printing date of *Calvinist Contact* into account; so I cannot (yet) comment on his budget. The country waits in sorrowful suspense, like a nervous patient in the dentist's reception room who knows for sure that it is going to hurt a lot.

★★★★

Native people put pressure on the government to remove the cap on their educational funding. It seems to me that education is one of the most effective tools to improve the quality of life on the reserves, and to lift our indigenous population out of its seemingly endless poverty. The long shadow of deficit-reduction has a tendency to fall on those least capable of enjoying the warm sunshine of government subsidies.

★★★★

Your friendly oil companies want to export huge amounts of natural gas from Canada's Arctic to the U.S. They smell money and want to forthwith start construction of a pipeline. The Native people of that area are not as opposed to that invasion of their land as they were 10 years ago. They, too, are captivated by the sweet smell of money. The U.S. itself, however, has huge reserves of gas in Alaska. Why send them ours?

★★★★

With the election of Liberal Clyde Wells, Newfoundland has joined the anti-Meech Lake forces of Manitoba and New Brunswick.

Premier Bourassa of Quebec, who is not given anyway to the Gentile teacup-and-raised-pinkie political style saw his beloved "distinct society" and "notwithstanding" clauses in danger, and he began to make threatening noises in the direction of Newfoundland about withdrawing economic co-operation. Premier Wells was not intimidated at all, and responded in kind. Unless Ottawa can come up with a parallel agreement, Meech Lake is, in the words of a former belligerent hockeyplayer, "done like dinner."

★★★★

Wilhelmus Maria was in the news again. With a smile set firmly on his lips and his user-friendly vocabulary in high gear, he gave away 750 hectares of land for park use. The only trouble was that the land did not belong to him, to the Province of British Columbia or to the city of Vancouver, but to the Native people. A little technicality like that is not likely to deter Wilhelmus.

★★★★

And we conclude the national coverage with an observation regarding law. If something that belongs to you is stolen, and sold by the thief to a pawnbroker, you can get your property back by paying the pawnbroker. In that way the law sees to it that you get shafted twice. Who said, "The law is an ass?"

★★★★

Gorbachev, like the manager of an aging baseball team, called in fresh talent from the minors.

Observers of the platform at the coming May Day parade will need a program to know the new players. It so happened that the new people are all supporters of Gorbachev's *perestroika*. A smooth operator, that Mikhail.

★★★★

The Soviet Union also began a troop withdrawal from Hungary. People who in connection with these acts of goodwill all over the world begin to doubt the doctrine of human depravity, must not forget that most of the disarmament and most of the detente, and all these peacemaking overtures are occasioned by hard economic realities. War, regardless of whether it is the cold or warm variety, is very expensive.

On the other hand though, there is that ancient prophecy about swords being beaten into plowshares. Who knows, the Spirit might be brooding in the safely sound-proofed rooms of cabinet meetings like once it brooded over the unformed substance of this planet. Now if we could only get this Arafat character at a table with Shamir we would have a chance of seeing peace in that troubled part of the world. It is of course

up to the two superpowers. Syria and its allies exist by the grace of Soviet subsidies, and Israel without American support would collapse like a styrofoam scaffold loaded with cement. It is time all that money does some talking. Talking peace, I mean.

★★★★

In Japan they do things big. They control the world market in sound and visual systems, and they are working toward the same dominant position in the area of information transfer. Also when it comes to bribes and corruption they do not take a backseat to any other nation. The whole Japanese government is touched by the recruit scandal. Forming a new government of ministers not bought by industry, will be like finding jurors for the Oliver North trial, there aren't many suitable candidates.

★★★★

A survey of European papers shows: impatience with President Bush's slow start, rumours of large scale corruption in the area of Europe's Economic Community agricultural subsidies, a desire to start negotiations between NATO and the Warsaw Pact about the removal of short distance

nuclear arms, a race to duplicate the Utah, homestyle nuclear fusion, less emphasis on development in China than in the Canadian press, and ever increasing manufacture of Japanese automobiles in EEC countries.

★★★★

Although I admit that there is little chance of opening the canon to add my proverbs to those of the Bible, I believe that my sayings do have certain similarities to those of Solomon. To wit: money is like fog, it comes and goes; goes, mostly; sweeter than honey is an unexpected compliment; Angels have no wings, some of them you meet on the bus; A minister studies 12 years to find out that everybody else knows more than he does; Love is like a caterpillar, time will give it wings; government budgets are like smoke, they take the direction of the prevailing wind, but always up.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

**For Church news
see page 19**

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An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Editorial

A blank cheque for our homosexual neighbour

Last week my editorial touched on the question of homosexuality as curse. I indirectly suggested that our love for our homosexual neighbour needs to be unconditional. This week I would like to focus on what is meant by unconditional love.

Unconditional love is a rare commodity. Some people have it, some have a go at it from time to time, quite a few people have heard about it and suspect that it may exist somewhere in the depths of the earth or perhaps at the corner of cloud nine, but they do not know what it feels like, looks like or smells like. A large number of people haven't got a clue what is meant by unconditional love. They might say that it represents a "no score" in tennis played under neutral conditions.

Free love

Human empathy and acceptance without *any* conditions is what we are talking about, of course. That sounds a lot easier than it really is. It means that the other person does not have to pay money or time, does not have to do anything to please you, does not have to change his character or lifestyle one whit in order to deserve your love. Your love is free, *gratis*; in fact, the other person has a right to your love no matter what.

Unconditional love is based on God's love for sinners and, as such, imitates it. God did not wait for us to shape up or get rid of any sin before he loved us. God *is* love (1 John 4:8). That's his being, his essence. And so he cannot approach us without loving us first. That's an impossibility.

Jesus, who manifested unconditional love in everything he was and did, said at one time to his disciples: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you." And he added, "If you love those who love you, what credit is that to you? Even sinners love those who love them."

How often do we love those who hate us, or love those who are very different from us: enemies, foreigners, strangers, sinners, people with different beliefs, ways, thoughts, customs? The question may well be raised: do we have what it takes to love the "unlike-me" person unconditionally — right across the gorge of otherness?

Good kids

Something tells me that unconditional love implies that you see the good in every person.

I just finished reading a pocketbook by Bruce Ritter entitled, *Sometimes God Has a Kid's Face*. It's a disturbing and encouraging story about America's street kids and an organization called Covenant House, which tries to be a catcher in the rye for these kids.

Ritter's basic message to the kids he meets is that God ~~love~~ loves them, that he, Bruce Ritter, loves them and that they are basically good kids.

Why does he call them good kids? I asked myself. He's talking about street kids who sell their bodies and violate every single command that came down from Mount Horeb. Ritter answers my question in the book: "Maybe they're not the nice cuddly lambs that just happened to walk away from the fold, but they are good kids. And God knows, they are certainly sinned against They're good kids. Not good maybe the way your kids are good, and not nice maybe the way your kids are nice. But good kids. What happens to them should not happen."

The image of God

It's Bruce's love that enables him to say this. It's his ability to find the image of God in what he calls "the X-rated faces" of his street kids. "If you want to hate somebody or to exclude them from your company, or make yourself better than they are, you can always find some religious, economic, cultural, ethnic or historical reason to do so," he says.

Suddenly it dawns on me that Ritter is not talking so much about moral goodness as about created worth and potential goodness. The problem with these kids is that they have been sinned against more than that they have sinned. Never in their life were they ever affirmed. It would be the wrong approach to tell them how sinful they are. They know that. In fact, that's all they know. They may not call it sin, but they don't respect themselves. As long as they don't feel good about themselves, they are not in the least bit helped by our examining the sinful nature of their actions.

Bruised, not rotten

And so, as a Calvinist, I have learned that it's okay to tell other sinners that they are good people; meaning, no matter what you do, God did an excellent job when he made you, and don't you forget it. I like your smile. I like your skill. I like your courage. I like the child within you. You're alright. You're worthy of my love. We can talk about sin, as long as you don't identify sin with your image and your selfhood.

Whatever Calvinists mean by total depravity, we should keep in mind that it explains our relationships to the law of God, not to our neighbour. It's not an interpersonal concept. I don't like using the term "total depravity" because it carries the wrong connotations in our culture. It suggests that we are totally corrupt, rotten to the core. We have no worth as persons.

That's a patent falsehood. We are no more rotten than the apple you find on the supermarket shelf. We may be bruised, and outside of Christ we are certainly doomed, but we are not rotten. We are dead in our sin, just like the apple is dead and can no longer grow. But we don't rot until we hit the grave.

Nurturing each other

While we are still on this earth, the image of God still shines in us, however dim. And we should encourage that image to shine brighter. At times we need to correct each other, but that requires a certain maturity and a relationship of trust. The meaning of nurture is first of all to help each other grow — to water and fertilize the plant of self esteem.

Nurture is what should be on our minds when we talk to anyone who is on the other side of whatever divide we perceive there to be. This is how we should meet our homosexual neighbour. No comments like, "As long as you engage in homosexual behaviour, I cannot love you." No moral talk of superiority such as, "I may not associate with sinners like you." Pluck the beam out of your own heterosexual eye before you try to take the splinter out of the eye of your homosexual neighbour. If you love only heterosexual people, what credit is that to you? Even heterosexual sinners do that.

Unconditional love. It's a blank cheque payable from your own heart account. To you, my homosexual friend, I offer my heart, promptly and sincerely. Spoken like a true Calvinist!

BW

ROOFTOP MUSINGS/ALYCE OOSTERHUIS



A dismissal

"400,000 in the year 2000" is the slogan of the campaign to increase Christian Reformed Church membership in the next decade. Through vigorous evangelism, witnessing where you are, church planting and building efforts, the CRC hopes to grow substantially beyond its present confines. In a world where statistics matter and numbers are to be reckoned with, it is a commendable goal. In a world where church interest seems to be waning, the goal commands each one of us to examine what it is that encourages or discourages potential members from joining or forming a CRC.

Maybe we should begin with what it is that discourages others to join. Since those of us who are CRC members often seem to have been singularly inept in welcoming strangers into the CRC, our discouragement may be the most constructive place to begin.

The other day, eight Christian scholars were sitting together in a social science seminar to discuss this question put to us by a sociologist: "What is it that collects us all as social scientists here? Is it sympathetic understanding?"

"No," said one, "It is empathy, not sympathy."

"Maybe," said another, "but it must be something more or other than sympathy or empathy."

"It is our commitment to Christ as our Lord and Saviour for life!" said one.

The conclusion reached that day was that each one of us as Catholic, Lutheran, Baptist, United, CRC, was collected in a unity of commitment to working as Christian social scientists to bring healing, compassion, appreciation, and the promise of Life in a broken world.

"Well," you say, "that's a given in a Christian college."

True enough, but before we had reached that consensus of commitment, tempers had flared, voices had been raised, judgments had been made, and even the faulty radiator had sputtered steam in sympathetic understanding.

Semantics and nuances

Why did it take so long before that consensus was reached? Because each one of us spoke a different language and for those of us who are Reformed, the words which were used by the others came from a very different framework. The others did not speak of "image of god," or "sin" or "Christian perspective" or "world-and-life view." They spoke of "the good impulse" and "the choice of death" and the "particularity of experience" and "the encompassing of all in God's eye." And when we heard these phrases we sensed a wedge — a wedge, which we, with our CRC mentality, felt compelled to widen further, to confront, and to discern what it is that separates us.

What we were hearing sounded like New Age mysticism, not Christianity, and at that point, we did what some of us Reformed people do so well to discourage an evangelistic outreach: we labelled. And in our labelling we dismissed the voices and the people by ceasing to hear what they were saying. Having branded the speakers and dismissed them, we could now go on to other things — fleshing out the framework of our Christian perspective for social science.

Fortunately, not everyone in the group was so ready to dismiss. After all, we are social scientists who are taught to listen, to understand, to sympathize, to reflect, to reach out to the other. And so we went around and around with: "What I hear you saying, is ..." and after much effort and concentration, it became clear that we are all committed to the same vision and the same love and the same desire for claiming Christ's Kingdom in our lives and in our studies.

The dismissal experience has made me realize how unjust we often are towards others when we cease to listen because we have assumed them to be in a camp that is totally alien to our Reformed concerns. If we could only learn to stop, focus, and listen without immediately labelling and dismissing, we might be able to reach others to join us in one of our Reformed churches.

Alyce Horzelenberg-Oosterhuis is assistant professor of education at The King's College in Edmonton, Alta.

Commission waste of time

... continued from page 1.

studied by government commissions in Australia, Scandinavia, France, Germany, Britain and the United States, not to mention Ontario and Quebec, where a commission presented its report to the provincial government only last year, Roy said.

There are some outstanding ethical issues, but they don't require the royal commission treatment, Roy said.

In *in vitro* fertilization, for example, eggs are fertilized outside the womb and then placed in it. The technique is used primarily with women who have blocked fallopian tubes. The tubes normally are a passageway for sperm and eggs between the ovaries and the womb before the embryo is implanted in the womb. To increase the chances of success, some clinics fertilize several eggs and implant them all, hoping that at least one will begin normal growth. If more embryos develop, some are surgically removed in a process called "selective reduction" to give the remaining embryos a greater chance of success.

The issues raised by selective reduction, and other techniques, such as the use of brain tissue from aborted fetuses to treat Parkinson's disease, affect very few people, Roy noted.

"These questions are disturbing when they arise, but we don't need a royal commission to deal with them," said Roy.

Another skeptic is Margaret Somerville, director of the McGill Centre for Medicine, Ethics and Law in Montreal.

About the best she could say of the idea is that a royal commission "probably won't do any harm."

Somerville warned that discussion of one kind of technology inevitably involves many others.

"*In vitro* fertilization, for instance, has to be looked at in terms of adoption, abortion, surrogacy, sexually transmitted diseases and everything else. But people have tended to look at one thing and focus on it."

A federal commission might produce some "positions," on the issues, but it is unlikely it could produce a "consensus" of Canadians, Somerville added.

Dr. John Dossetor, director of the Joint-Faculties Bioethics Project at the University of Alberta, agrees.

"How does one get ethical pronouncements from a society as pluralistic as the one we live in?"

Public not keeping up

But Dossetor supports the royal commission idea because new reproductive technology has developed more rapidly than society's understanding of its implications, he said.

"Things are moving faster than anyone has been able to sort things out in their minds, let alone in other ways."

Abbyann Lynch, director of the Institute for Ethics and Human Values in London, Ontario, agreed that a royal commission devoted to only four kinds of reproductive technology would probably be a waste of time.

There are many questions related to genetic engineering and experimentation on humans which must be considered, and a national body could be the place to do it, said Lynch, noting that the United States and France already have such bodies.

"We need a national body to do it, or we will find that one province does it one way and one does it another way," she said.

A physician who specializes in infertility warned that excessive regulation could jeopardize valuable clinical work.

Dr. Ian Tummon, on the staff of the *in vitro* fertilization clinic at the University Hospital in London, Ontario, said IVF is a valuable and increasingly reliable way to help couples who want to bear children.

As a result of careful laboratory techniques, and without the use of ethically questionable techniques such as splitting embryos, or doing embryo experimentation, the clinic has achieved a highly respectable 22 per cent IVF success rate, with 202 babies born so far, Tummon said.

"I have some concern that we are going to lose the ability to make reasonable, common sense decisions to help people who want to have children."

A United Church commission which studied IVS 10 years ago said it had no objection to the procedure as long as it was conducted within the context of marriage. But the commission had other objections to the procedure, said Best, its chairman.

"IVF could lead to considerable expense to the government, and we weren't convinced, given other basic needs, that this was a high priority for health expenditures."

The original commission did not examine surrogate parenting closely, but several members of the commission later addressed an Ontario government committee on the subject.

Recognizing that surrogate parenting might occur anyway, the unofficial United Church group recommended "that rather than banning it, each case be subject to judicial review. In this arrangement, Best said, couples could agree with a woman that she would bear a child on their behalf, but a judge would have to approve the contract.

Such a procedure would permit surrogacy in some circumstances, but would reduce the chance that poor women would be exploited as surrogate mothers, Best said.

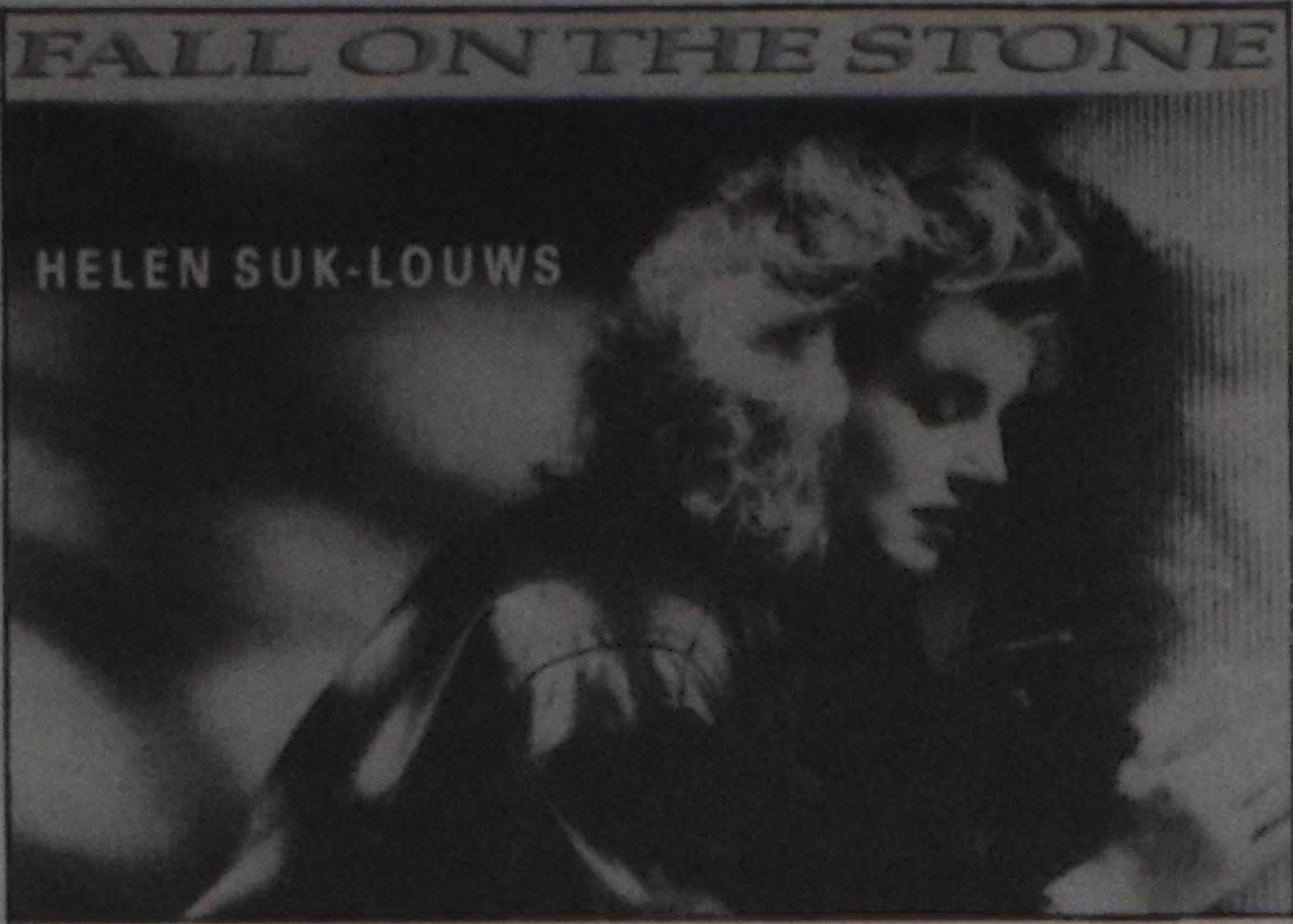
BEYOND BELIEF



*For Crossword
Puzzle and Calendar
of Events see
page 19*

Church/Christian Media

Fall on the Stone



Marian Van Til
*Sung by Helen Suk-Louws
Produced by Carl J. Merenick
for Triangle Records (TR89-07); P.O. Box 1113, St. Catharines, ON L2R 7A3.
Cassette: \$11.95.*

I must confess that I am not a big fan of "Christian contemporary music." My own musical training was classical and that has been the focus of my music teaching, church music work and post-graduate music studies. While that background does not preclude enjoying other musical styles (I even appreciate country, to the horror of some of my friends), Christian rock and/or pop has never captivated me because so much of it seems to me to be musically uninteresting and theologically deficient.

If all Christian contemporary artists had as much integrity, talent, and style as Helen Suk-Louws, however, I would certainly reassess my opinion.

Fall on the Stone is Suk-Louws' second recording. It gives evidence of careful thought and much maturing — musically, personally and spiritually — since her first release with Heather Veenhof Kikkert about five years ago. Helen is now 28 years old.

Suk-Louws seems to have found her niche vocally: her voice is lower than she once thought, she says. In the alto range it is strong and expressive and capable of a throaty, hard edge when necessary. On the high end, her voice takes on a breathy sweetness but is never uncontrolled.

Carl Merenick, the recording's producer, is also the composer of half of its 10 tunes; in addition, he and Suk-Louws collaborated on the title song (the text alludes to Christ as our Cornerstone and exposes our need to commit to him — Matt. 21:44: "He who falls on the stone will be broken to pieces, but he on whom it falls will be crushed").

too reminiscent of disco for my tastes. Mostly though, they (synthesizer, guitar, alto and tenor sax and background vocals) are rhythmically and harmonically interesting. And they always remain accompaniments, i.e., they never obscure the voice and its message.

Message, after all, is what Christian contemporary music is about. Suk-Louws asserts that one of the reasons she has waited so long to produce a new album was her inability to find well-composed songs with sound biblical messages. In this collection she's got a good start on that goal. The texts may not constitute great poetry but they are well-written verses which truthfully present scripture and accurately reflect Christian experience (there could be more of the latter). At least one song ("After the Father's Heart" by Mike and

Wendy Hewes) has a rather repititious melody with a small range, but even there, the rhythm and harmony save it from boredom. Perhaps the recording's outstanding number is, "So Can I" by Philip Manning. It is a moving admission of the Christian's failure to live out his or her faith in society, and a resolving to renew efforts to do so. Suk-Louws has also tried her hand at composing ("Psalm 16") but her strong suit is her vocal and interpretive ability.

Helen and her husband, Frank Louws, now live in Ontario but will soon be moving to Michigan so Frank can attend graduate school there. Suk-Louws hopes that will give her an opportunity to work on breaking into the (extremely competitive) American Christian music market. She may very well succeed!

Churched kids prefer secular music but Christian music interest grows

WACO, Tex. (EP) — Christian teenagers prefer to listen to secular rock music, but the number of Christian teens who listen to contemporary Christian music is growing, according to a new survey released in March by Interl'inc, a regional marketing and church services company.

According to the survey of 1,100 teens, Christian teenagers are heavy users of radio, averaging more than 3.5 hours of radio listening each day. Nearly 37 per cent said they prefer secular rock radio, while 35 per cent prefer Christian music formats.

The study found that younger teens tended to be heavier consumers of Christian rock than older teens, and males tended to listen to music and purchase albums more than females.

When the teens were asked to name a recent album purchase, Christian albums were cited more than twice as often as secular albums (29 per cent versus 12 per cent). This represents an increase in Christian music consumption; previous surveys have found a preference for secular music in record purchases.

David Bunker, Midwest vice president for Interl'inc, noted that since the surveys were done at Christian youth conventions, answers may have been biased toward Christian music products. Still, he says, "These results are good news for the Christian music industry. The penetration into the world of the churched teenager is increasing. This means we are being effective in expanding the market."

President and pro sing for the poor

AUSTIN, Tex. (EP) — Former U.S. President Jimmy Carter and country singer

Willie Nelson teamed up last month to raise money for Habitat for Humanity, a church-oriented ministry that provides low-cost housing to poor families. Carter and Nelson appeared together at a \$100-per-person reception and an \$11-per-seat concert April 2. The event was called the "Austin Family Reunion" and consisted entirely of "gospel, sacred and patriotic" music. Carter and his wife Rosalynn sang along with Nelson on some tunes.

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Church
Marian Van Til, page editor

Biggest church becomes even bigger

Marian Van Til
GRAND RAPIDS, Mich. — The largest congregation in the Christian Reformed Church clearly believes that it isn't finished growing. The 3,065-member Sunshine Church on the east side of Grand Rapids dedicated a new "ministry center" last month — a building which seats 2,400 (4,000 if or when a balcony is added), has a 2,700 square-foot stage, 27 education classrooms, three areas which each seat up to 250 people, a large banquet/reception area, and nine nursery rooms ..., etc. The complex is surrounded by 337 newly-planted trees and a parking lot for 768 cars. That's a long way from Sunshine Chapel, the little

clapboard church which began in 1923 in downtown Grand Rapids as a mission project of the Mayfair Christian Reformed Church. And it's even quite a change from the 960-seat church across the road which has been home to the Sunshine congregation since 1979.

Department-church
Sunshine Church calls its new facilities the Ministry Center because apparently these days the word "church" does not have broad enough connotations to many people. So the Sunshine Ministry Center has six distinct "departments or areas" which encompass its work: missions and outreach, congregational

life, pastoral care, education, communication arts and business. In addition to its senior pastor, Lew Vander Meer, the church employs almost 30 permanent staff members in those six departments. Sunshine stresses that the task of the church is to "respond thankfully to God" for his gift of salvation through "people-centered ministry." That means *receiving* people "as they are, spiritually, emotionally, physically," being the catalyst to *restoring* people to Christ, and then *returning* them to every day life to "respond in joyful service." Diane Boers, Sunshine's congregational life assistant, says that right from the start the

church emphasized evangelism. Sunshine's phenomenal growth stems from that emphasis — and not a little from Pastor Lew Vander Meer's charismatic style, Boers admits. But she's reluctant to over-emphasize one person's role. "Evangelism was always the key," she insists. "And the programs offered here reach out to people in need. Our policy is to accept people where they are."

Practising what they preach
That policy, according to Sunshine members, gets put into practice. As part of a two-week preparation for the congregation's move to its new facilities, a cross-section of 13 church members were asked to "reflect on God's promises." Those reflections were published in a devotional booklet for the congregation. Church member Eric Holtrop

experiences the church as "a loving parent, ... a teacher, your best friend, a refuge: a place of comfort and help, not only for the body, but for the spirit as well. A place of healing, restoration and warmth." Sue Mazurek recalls that "through the wonderful counselling, guidance, and caring" of her Sunshine "family," she was able to "endure the painful process of putting her life back together" as a divorced, single parent. Ray and Gracia Wiersum are convinced that "the one thing [they] have seen at Sunshine is what a caring, loving, interestd and most of all, a praying people they are." "We have experienced this many times," say the Wiersums, "and because of it are very thankful to be a part of that family of God."

Former dairy farmer to cultivate Honduran churches



Photo: Courtesy CRWM
James and Hilda Visser: a new goal.

GRAND RAPIDS, Mich. (CRWM) — There was a time when James Visser was bitter towards God and the church. After years of hard work on his dairy farm, he was angry that he continued to struggle financially. "My goal in life was to make lots of money fast," James admits. "But finally, in despair, I fell to my knees and

asked the Lord to take control of my life." The Lord's control has led James and Hilda to become church developers for Christian Reformed World Missions in Honduras. James felt his life change when he became a deacon and an elder in the Clinton, Ontario, Christian Reformed Church. But God's plan was further

revealed in 1972 when James had back surgery and was forced to sell the farm just as it began to prosper. The sale freed James to study at the Reformed Bible College in Grand Rapids. "It was at RBC that I first became interested in missions," James points out. "After we went to Mexico in 1976 on a summer training session we were led to three years of mission work at Camp Porvenir, a Christian camp and retreat north of Merida in the Yucatan Peninsula." After their work in the Yucatan, the Vissers accepted a call from Classis Huron to work as evangelists with the Vanastra, Ontario, Community Church. In the last seven years, they have seen the church grow from five to 20 families. James and Hilda will leave this fall to continue their lives of mission service as church developers in Honduras. There are currently 25 Christian Reformed congregations in Honduras, the result of World Missions' efforts since 1971 in this Latin American country. The Vissers join eight other missionary couples in Honduras.

Heavy rains place burden on Reformed Church in Zambia

LUSAKA (REC) — Heavy rains for several weeks have left more than 30,000 homeless here. The government appealed to the Reformed Church (RC) in Zimbabwe, as the largest Christian church in the country, to try to assist in whatever way they can. Rev. Foston Sakala, the moderator of the RC Zambia, spoke at the consultation on race relations in South Africa, appealing to his fellow Reformed Christians to help out in whatever ways they

could. He said they did not have a full assessment of the problem yet, and the

government was still considering whether or not to declare a state of emergency.

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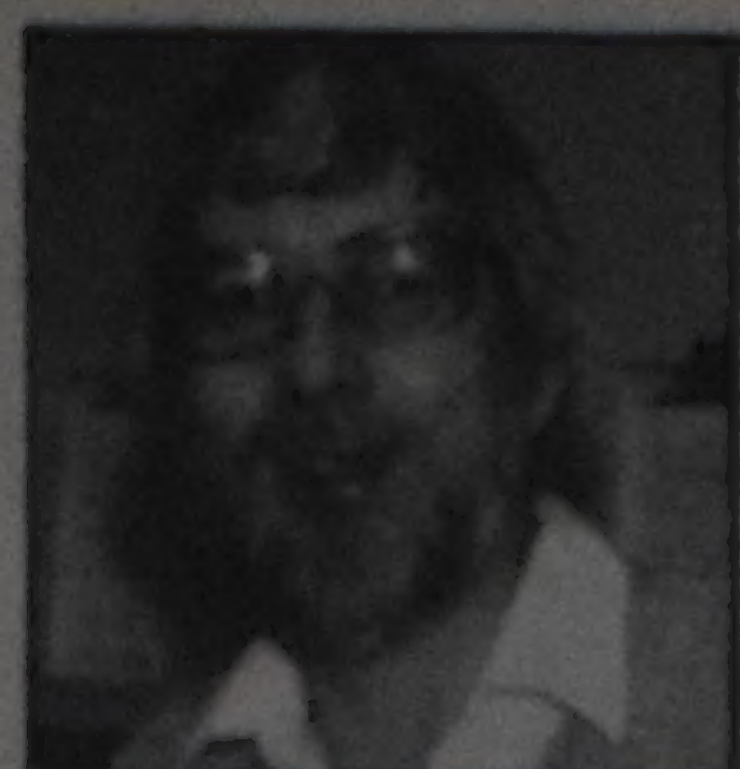
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A Presbyterian Comments

Robert J. Bernhardt

How well do you know your neighbours?

R.J. Bernhardt

The longer I am involved in Christian ministry the greater is my concern about the fragmentation of the Christian church. However, at the same time I have become more and more convinced that we ought not to focus our energy on some plan to bring about organic union amongst denominations. Preliminary steps seem to demand priority.

Of course where organic unity is attainable, it ought to be established as promptly as possible. However, the reality is that our experiences within our various denominational traditions, coupled with the immense administrative and institutional superstructures we have established, have substantially reduced the likelihood that such will be possible.

Perhaps I am mistaken, but it seems that we Reformed people are only in the initial stages of developing a place for

flexibility in our approaches to church order. Interestingly, it seems to have been our interest in encompassing ethnic diversity within our denominations that has encouraged us to be a little more creative. That motivation isn't wrong of course, but it is ironic. In contrast, as long as we were dealing with two white Anglo-Saxon groups (or two Dutch speaking ones for that matter) we couldn't seem to find a place in our church order for diversity.

Be just like us?

Formerly we seemed to approach church order as though all participating congregations within a denomination must have almost identical internal structures. At the very least, they each had to function in the same way. There could not be different categories of congregations within the same denomination. Again that is

ironic. On the overseas mission field we could agree to allow our representatives to work in structures that allowed for much greater diversity than we could accept at home.

I believe that we need to be much more open and willing to reflect upon church order from the perspective of principles first and practical, working specifics later. Is it not conceivable, for instance, that two groups of congregations could agree upon a common church order which within certain defined boundaries permitted congregations to function within two or more somewhat different patterns?

But getting back to my main theme, it seems that even when we narrow our focus down to a small segment of Christendom, a rather major problem is present. For instance, within the community of Reformed denominations in North America the greatest problem is not merely that we are separate

denominations. For me the tragedy is that we have been too content to live in close geographical proximity without becoming better acquainted.

'Two solitudes'

Lest I be seen to be casting stones at distant targets, may I use as an illustration the two Reformed denominations with which I am most closely associated — the Presbyterian Church in Canada and the Christian Reformed Church. With only occasional exceptions, we live in what in a Canadian context could perhaps be called "two solitudes." Even in communities where both communions flourish, mutual contacts are minimal.

From my associations in both camps I encounter accepted stereotypes which bear little resemblance to reality. This is not necessary and we ought not to be content

to see it continue!

If you have realized that I keep returning to this theme from time to time, I offer no apology. My function as a "Presbyterian" writing in *Calvinist Contact* surely cannot be fulfilled unless this topic is addressed frequently. The faults are not on one side. Indeed, it is not a matter of assessing fault at all. As Christians with similar historic roots we need the benefits of each other's thoughts and experiences.

As a consequence, I will continue to encourage the establishment of more foundations upon which bridges may be built. And no, you will not be drawing a false conclusion if you anticipate that I will be returning to this topic again soon.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Masculinity versus sainthood

Tom Unger

When I was between five and seven years old, my mom asked me to help clean up the kitchen, and I responded with, "That's a girl's job." She replied, "But I don't have a daughter, so until I get one you have to do your part."

I perceived her meaning to be, "I not only need a daughter, but I want a daughter more than a son." As a result I pursued domestic activities and avoided masculine ones because I feared her rejection.

I was not very macho in junior high school. I was a failure at sports and the guys called me a "fem" and a "fag." I didn't know what those words meant, but I did know they were bad and described what I was.

The root of deception had begun to develop in my life regarding who I was as a person and as a male. It was the voice of the deceiver who said, "You're just not like other boys. You and your dad have nothing in common. You are so different, it's proof that you are gay."

Bitterness began to grow in my life. I was hurt by my peers and hurt by my own misperceptions. I nurtured and cherished those hurts and they grew big and ugly. They built incredible walls between other men and myself. I said, "Straight men are all alike — insensitive, rude creeps. I want nothing to do with them." It was this attitude that

catapulted me into the gay subculture, looking for some kind of role model.

Problems repressed

I've always viewed myself as a loving, caring and sensitive person. But I grew up in a docile family and in a Christian community where "thou shalt not become angry" was the 11th commandment. That meant that hurts and problems were never dealt with. They were just pushed under the surface for the sake of maintaining peace.

I allowed others to walk all over me and influence me to act against the values I had. Instead of acting as an adult with other adults, I was always the compliant child, doing what a "parent" told me to do. It created a deep anger in me for being so wishy-washy. And it created an even deeper hostility toward those who walked on me.

In counselling I've found, to my shock, that my major involvement in homosexual behaviour has been due to a need to release my built-up tension and anger. It was through the homosexual act that I was able to break out of the "nice boy" role. Instead of giving, I could take. Instead of serving, I could control and manipulate and get away with it.

When I deal with others as my equal, and when I stand up for myself and what I believe, a lot of my anger dissipates. At other times anger is dealt with

when I forgive someone who has hurt me. And at still other times, having some new perspective on a situation eliminates a good deal of my angry feelings.

I've also had to deal with anger towards God. When I first purposed to give my life to him, including my homosexuality, I went for quite a while without being bothered by homosexual issues. But then I fell again. "God," I screamed, "I thought you had taken care of this. Why can't you heal me?"

Tears flowed, and frustration, anger and confusion poured out. I remember praying many times that God would allow an accident so I would become quadriplegic and no longer able to go out and fall.

That would've stopped the behaviour, but it wouldn't have been the solution to the real problem. The solution involves learning about God's true character, his love, forgiveness and grace... and a lot about right relationships.

I also had to learn that anger does not equal sin. The Bible says, "Be angry, but do not sin..." (Eph. 4:26) This means developing responsible ways of communicating my feelings and releasing my anger.

I've been in conflict because of the two images I've been offered to which to "measure up." Jesus has been presented as the Lamb led to slaughter, the ultimate servant, the

paramount martyr (although I run a close second).

The world, on the other hand, has said, "Be macho." That involves emotional or physical dominance. It also doesn't allow for any show of emotions, let alone emotional bonding. Being tough and using people is the standard.

In my spirit, I know that God has made me as a man, to be masculine and to be a Christian. But these images pose my conflict. They are like oil and water. They don't mix. When I'm right with the Lord and being sensitive, caring and loving, I don't feel masculine. Ironically, in the past, I have felt masculine when I've been abusive, crude and insensitive, that is, involved in homosexual behaviour.

Reflecting God

A sense of who I am as a man has been coming as I learn to express strength, anger, self-control and assertiveness as reflections of God's character.

In relating to men at church, I push myself to overcome feelings of intimidation. I will go to events like a fellowship dinner by myself, and if there's a circle of men talking, I'll go up and join the conversation. This is breaking down the myth that I'm so different. Plus, I'm discovering that these men don't fulfil the stereotypes I had of masculinity. They have individual strengths and weaknesses, too. Straight men are not all alike.

I didn't know then what I do now: that I desperately need communion with God and fellowship in the Body of Christ. In developing relationships that provide valid means of sharing and touching, I am getting my legitimate needs for love met in a Christian context.

In those early days waves of loneliness would wash over me. "I don't want sex," I would think. "I just want someone to hold me and be close." But it always set me up for a fall. My efforts to repress those feelings were futile because they were based in very real needs for love and companionship. Those needs were not put within me to isolate me from God and the Body, but to draw me to them.

Believing that I have been created in God's image as a man has given me new eyes to see myself and others. I'm not as bound by the old ways of viewing myself as I was. The new has come! (II Cor. 5:17)

If I am made in God's image, then he is the source of my identity. If sin separates me from that source, then I begin to look to others and to things to define who I am and who I should become. That distorts my identity. Then I have to go back to Isaiah 51:1: "Hearken to me, you who pursue deliverance, you who seek the Lord; look to the rock from which you were hewn and to the quarry from which you were digged."

Difficult questions about homosexuality

Douglas Houck

When the American Psychiatric Association (APA) voted in 1973 to reclassify homosexuality as a "Sexual Orientation Disturbance," the definition of homosexuality changed from a psychosexual disorder to a disorder only when an individual felt it necessary to be freed from that orientation. This disorder is referred to as "Ego-dystonic Homosexuality."

This redefinition reflects a major change in perception of the entire homosexual issue. The thrust of counselling with homosexual clients since has focused on helping the client accept his or her homosexuality as a legitimate alternative lifestyle. The resulting belief has been that it is neither possible nor necessary to consider change from homosexual orientation to a heterosexual orientation. This is further emphasized by recent revisions to the DSM which deleted the category, "Ego-dystonic Homosexuality," altogether.

Yet, there are therapists who consider homosexuality a psychosexual disorder. Barnhouse, Socarides and others charge that the changes in the definition of homosexuality resulted from political pressure rather than psychological study. In addition some homosexual men and women do not wish to be homosexual, that is, they desire not to be drawn emotionally, physically and sexually toward the same sex. Some desire heterosexual attractions while others desire to be rid of their sexuality in total. The literature contains studies of people who have made the transition from homosexuality to heterosexuality.

Some believed the controversy had come to resolution by the late 1970s. It would be only a matter of time before society as a whole would accept homosexuality as an alternative lifestyle. As time passed, our society was faced with a new challenge: AIDS — a disease that still remains strongly associated with male homosexuality in spite of attempts to characterize it as one which affects all of society.

The issue of homosexuality raises a multitude of questions: Is homosexuality just an alternative lifestyle? Are the causes of homosexuality biological or psychological? Is homosexuality a changeable condition? Should homosexuals seek freedom from homosexuality? Has anyone made that change? What does Christ say about homosexuality? How should the church respond to the homosexual?

Obviously these are deep questions with many implications. If homosexuality is simply an alternative lifestyle, it is one that produces much pain and suffering for those who pursue it. Studies indicate the homosexual is in the top 15 categories of people most likely to commit suicide. He or she is four times more likely to have a sexually transmitted disease (STD) than his or her heterosexual counterpart. He or she is also four times more likely to abuse alcohol and drugs than the general population.

Are these simply coping techniques for a higher level of non-acceptance in our culture? In part, yes, but that doesn't explain the whole phenomenon. The *Seattle Times* reported in January 1984 there are 50,000 homosexual people in the King County, Washington area. Fifty thousand is the basis for a very large support group. Something prevents the homosexual person, even within the gay subculture, from receiving the type and amount of support that he or she needs to live an emotionally healthy life. As an alternative lifestyle, the homosexual pays a heavy price.

No biological basis

A biological cause for homosexuality has yet to be proven. Dr. John Money of Johns Hopkins School of Medicine says, "Whatever may be the possible unlearned assistance from constitutional sources, the child's psychosexual identity is not written, unlearned, in the genetic code, the hormonal system or the nervous system at birth." Dr. Charles Socarides of Albert Einstein College of Medicine says, "Homosexuality ... is not innate. There is no connection between sexual instinct and the choice of sexual object. Such an object choice is learned, acquired behaviour; there is no inevitable genetically inborn propensity toward the choice of a partner of either the same or opposite sex. Masters and Johnson continue; 'The genetic theory of homosexuality has been generally discarded today. Despite the interest in possible hormone mechanisms in the origin of homosexuality, no serious scientist today suggests that a simple cause-effect relationship applies.' Simply stated, there is no biological basis for homosexuality. People are not 'born that way' even though they may have felt the 'I'm different from other boys (or girls)' impulse from a very young age.

If homosexuality is not biological, but rather learned behaviour, as these and other researchers suggest, then our response to the homosexually

involved person is radically altered.

Dr. Elizabeth Moberly, a research psychologist from Cambridge, England, states in her book, *Homosexuality: A New Christian Ethic*, "From amidst a welter of details, one constant underlying principle suggests itself: that the homosexual — whether man or woman — has suffered from some deficit in the relationship with the parent of the same sex; and that there is a corresponding drive to make good this deficit — through the medium of same-sex, or 'homosexual' relationships.

Moberly's theory is detailed and complex. The homosexual drive is a reparative striving for continued maturation. It is a developmental issue, not a sexual issue. For maturation to occur, the child must have his or her basic needs for "love from," "dependency upon" and "identification with" filled in the relationship with the same sex parent. The opposite sex parent cannot be a substitute for the child.

If these needs are not met, the child will sense that absence and will strive to find fulfilment of these needs. The need is for love from the same-sex parent, dependency upon the same-sex parent and for identification with the same-sex parent. Thus it is only "natural" for the child to turn toward the same sex to fill these needs. When these needs eroticise, the person experiences a homosexual drive.

Trauma with same-sex parent

Unfortunately fulfilment of these needs is not simply achieved. Moberly points out that the individual has suffered some trauma in relationship to the same-sex parent. One dynamic of this trauma is separation — either physically, such as in the divorce or death of the same-sex parent, or emotionally, wherein the same-sex parent is typically in the home but emotionally unavailable to the child. The child finding the same-sex parent not to be trustworthy experiences deep pain and defensively detaches from the parental love source. The pain is so great that detachment generalizes to all members of one's own gender — thus further preventing the fulfilment of the basic love needs even within the

homosexual relationship.

It is this defensive detachment which fuels the promiscuity which characterizes the gay lifestyle. As a result of the frequent emotional and sexual bondings with large numbers of people, comes deep emotional pain. Relationships are short-lived and drugs and alcohol are abused to mask the pain. This results a greater spread of sexually transmitted diseases and the HIV virus as individuals exchange various bodily fluids and viruses with a variety of people. Ironically, the relationship which is to satisfy the deep love need, only deepens the need.

Successful change possible

The good news is that homosexuality is indeed a changeable condition. Moberly has identified a couple basic elements of the change process: 1) Break through the defensive detachment and protective barriers; and 2) fill the legitimate same-sex love needs through legitimate, health-producing same-sex relationships. Although the prescription is easy to state, it is difficult to fulfil.

A number of researchers are reporting the successful transition from homosexuality to heterosexuality; among them are Masters and Johnson, Hatterer, Van Den Aardweg and Pattison and Durrance. Around the U.S. and the world numerous organizations have sprung up under the banner of EXODUS INTERNATIONAL comprised of people who have also found freedom from homosexuality. I, too, am in their number.

Looking at spiritual issues, the question seems to rage: Is homosexuality sin? While Christians hotly debate the texts addressing the issue, the major religions of the world — Jews, Moslems, Eastern religions and Christians all have categorized homosexuality as sin. Many without a spiritual foundation also believe that homosexuality is sexual brokenness.

To declare homosexuality an alternative lifestyle as the APA did in 1973 and which it reaffirmed in 1987 only begs the question. Homosexuality must be declared broken — even if just by the church — so that the person who struggles

with these drives may be motivated to seek release from his or her brokenness.

Another challenge is offered to those who do not struggle with homosexuality; support the person in the transition process. This is a difficult challenge. Moberly states: "Unfortunately, mere abstinence from sexual activity has often been mistaken for the solution, without the realization that there are certain legitimate psychological needs involved, which ought not to be left unmet. One should neither ignore unmet needs (the conservative mistake) nor eroticize them (the liberal mistake) I do not think it's possible for the church to pray 'Oh God, heal that person, but please do not involve me.'"

I want to challenge all heterosexuals ... not to run away, but to become constructively involved — to offer good, same-sex friendships to homosexuals. Love, both in prayer and in relationships, is the basic therapy Love is the basic problem, the great need and the only true solution. If we are willing to seek and to mediate the healing and redeeming love of Christ, then healing for the homosexual will become a great and glorious reality."

Douglas Houck is the director of Metanoia Ministries, based in Seattle, Washington. Metanoia describes itself as a "non-profit Christian counselling and educational organization helping men and women who find their homosexuality incompatible with their faith in Jesus Christ. Metanoia proclaims the message of 'Hope and healing for the homosexual.'"

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Feature

It's lonely out there when you're gay

Two homosexual Christians describe their longing for more fellowship in Reformed churches



Patricia Westerhof-Nyman
Jane and Tim (pseudonyms) are Christians and homosexuals. In this interview, they share how they have experienced being gay in and outside the Reformed community.

C.C.: Let me direct my first question to you, Tim. Would you describe the process by which you realized you were homosexual?

Tim: It was a very gradual process. I realized I was different at an early age but I didn't think of myself as being different in sexual terms. I grew up in a pretty conventional Reformed home with a great deal of order and a lot of unspoken laws that I respected concerning dating and so forth. It was kind of a relief that my family didn't expect me to date, because I wasn't ready for that at all.

I had never heard of the word "homosexual" until I came to the city for my first job after high school. When I was confronted by a homosexual male and realized that he wanted me to do something that I thought was terribly wrong, I fled from him. I was very much afraid ... and also very curious.

I went on a personal investigation, hitting libraries, specifically the university library. I enrolled in a psychology course to try to find out what was wrong with me. Slowly, I realized that I was a homosexual.

C.C.: How did that discovery affect you?

Tim: I felt a great deal of remorse and tons of guilt. In spite of that, however, I very gradually fell into some sexual activity. For a period of four to five years, I tried desperately to stop, but never succeeded. Finally I gave up, gave in, and believed that I was doomed to hell.

When I landed a new career outside the city, I felt it was an answer to prayer. I decided I was no longer going to be gay. Three years later, I thought I was healed. I was dating girls, quite successfully. Everything was going fine. At the end of about four years I began to doubt because I noticed that my thoughts and my desires were still with other men.

After a friendship with a family I was very close to broke down, I again made connections with gay people. I still felt piles of guilt and wished to be able to live a life of celibacy. But I came to realize that I was looking for much more than sex; I wanted companionship. At those times when I felt desperately lonely and could talk to no one about it, I ventured out into the gay life.

C.C.: Did you continue going to church?

Tim: The one place that I always felt

drawn to was the Metropolitan Community Church,* because they accepted me and they confessed the name of Christ. However, they confessed so much else that I found it difficult to swallow.

I had a great fear of being found out, and at the same time I wanted to tell everybody I knew that I was gay. I asked myself: how can I help what I am? I wanted to love someone and have them love me back, just like in the wonderful families around me. I too wanted to have a life partner. But I couldn't tell anyone else.

I felt strongly that I was not in control of my life. The people of the church had the power to kick me out, to bring humiliation to my life because all my friends, my whole social life was built around the church. I would have to give up my work, which I loved. I had a certain amount of respect in the community because of my affiliation with the church and because of my work. I could lose so much.

C.C.: How did you resolve that tension?

Tim: I decided one day that I wasn't going to hide anymore. I wouldn't advertise my sexual orientation, but I was willing to take the consequences if people found out. It was a liberating step.

I went to church one night and I sat beside a smelly, noisy street person. He annoyed me all night, distracting me to no end. I had come to this church again because I was lonely and I looked for acceptance there from the few people I had come to know. At the end of the service a black woman got up and without any hesitation gave that man a great big hug. I thought, what a wonderful congregation, what wonderful acceptance.

As I watched people go up for communion, including this man, I realized that I was no better than he was. For the first time in my life I realized that Jesus Christ didn't come to heal healthy people, but people who felt lonely, unwanted, whose sexual orientation was different. For the first time I heard and believed that God did love me, whereas before I just hoped he did. Finally I believed that things would turn out all right.

With that, I don't reject the Reformed church in which I grew up. Metro Community Church was the only place at the time that could help me. I guess that's how God could use that particular group of people. Now I'm at the stage that I wish that my own church would accept me too.

C.C.: Can you, Jane, tell us how you became aware of your sexual inclinations?

Jane: I grew up not having any idea that I was gay. I just thought I was a very proper and prudish Reformed girl. I dated some, but I really didn't enjoy it and I certainly didn't have a lot of good emotional, deep-connecting with the guys I would date. And I think that's really the heart of being homosexual: your deepest emotional soul-life connections can be made only with people of the same gender. And out of that flows — at least that's how it is for

me — a full-body response.

It wasn't until my second year of college that I was so drawn to one of my roommates that I couldn't deny that there was something unusual about me. I had so many guilt feelings, so many worries about being abnormal or wrong that I went to a therapist to see if I could straighten out and get over that kind of strong feeling.

C.C.: A Christian therapist?

Jane: Yes. I had always gone to Christian schools and I went to a Christian college. I think the therapist I saw tried to help me get over my attraction to this woman by convincing me that I could be attracted to him in the same way. I decided then and there that I didn't need anyone else's help; I would just make up my mind that I was normal, and I would never love a woman again.

Then I really looked around, and picked the most likeable, most appealing man I could find.

Tim: She didn't know me then.

Jane: (laughs) I found a very enjoyable guy, and we had a good time dating. We started to talk about getting engaged, and then suddenly, with no explanation, he changed his mind. My heart sank, and I really believed that I would never love anyone again, man or woman. I didn't want any more heartache. I decided to be a Christian school teacher and to find my fulfilment in my work.

I spent a few very lonely years, and then again I was drawn to a woman. I got to know her quite well and cared very much about her. At that time I didn't think of myself as gay; I just loved this woman. Over the years I came to accept that not even deep therapy could change that in me — perhaps it wasn't emotional illness to love a woman. And maybe everything could be okay if I just didn't upset anybody, kept quiet, worked hard and was valuable.

But it's a life-squelching thing to care so much about someone, to join your whole lives together and then not be able to acknowledge your love fully even to each other. To live for so many years, always hiding how much you care for each other, always having to be careful that no one would think your relationship was strange can undermine the joy and spontaneity of being alive.

We had always struggled with the texts in the Bible about homosexuality, and I was accused of wanting to interpret them in a way that would leave it open for me to love her. Eventually we went our separate ways. Later, however, I read quite a number of books that helped me to believe that it wasn't just my own desires and wishes that made me believe the Bible doesn't condemn me. I don't think it even addresses committed homosexual loving. I came to have my own peace knowing that I could be who I was and still be a covenant child of God. I don't want to live anymore being secretive and ashamed, feeling weird or unacceptable.

C.C.: How can one become more acceptable?

Jane: When I hear Tim tell his story, it becomes really clear to me why I want Reformed people and other Christians to hear about us. So much of the suffering and guilt and agony that he went through and so many of the choices that he made along the way could have been avoided.

I think much of what so many people think of as being gay is a result of all the ways you end up being because you don't have anybody to talk to; you don't have a feeling of acceptance or belonging. It's especially hard when so many Christians don't even accept that homosexuality is a reality, even when statistics suggest that 10 per cent of the population is homosexual or has homosexual inclinations.

When there isn't any room for you in

in my church whom I have told have been very supportive, kind and good to me, up to a point — but they don't really want to talk about it. But I haven't experienced rejection from them or any breach of confidence.

Jane: When I was a teacher, I knew I was accepted and appreciated just fine. But if my community had found out that I was gay, I could have had my teaching contract terminated and perhaps my church membership questioned. I began to withdraw.

Yet there is nothing that inspires me as much as the Reformed view of creation and recreation, God being the God of the covenant — through his body, building the Kingdom throughout the earth. That's why I hope there can be changes, at least within a

"I wish Christians would be less judgmental."

your community then it's hard to believe there might be room for you with God. I think that a struggle that all gay Christians go through is relearning to accept or believe that God loves them — even if so many Christians, without knowing them, are repulsed by them or hate them or are scared of them. If there were more openness and acceptance, then there would be much more room to develop normally.

I have gone through spiritual crises — it is so hard to feel accepted by God if you don't have other Christians around, a community who accepts you and loves you. Now I go more often to Metropolitan Community Church than I do to Reformed services. What touches me at these services is seeing the kind of love and caring there is between the people and feeling the acceptance and the joy of being able to celebrate that I, too, am one of God's chosen ones, claimed and loved.

C.C.: Are either of your families aware that you are gay and, if so, how have they dealt with it?

Jane: For years I wanted to tell my family. During every trip out to see them I would decide beforehand that I was going to tell them. But I didn't. Finally, after my mother's death, I talked to my father. I was amazed at how loving and accepting he was. I think he had suspected it for quite a number of years, and he was glad that I could finally talk to him. I've been closer to my father ever since.

In a later visit, I told my sisters. They were very upset, especially since some of my views about homosexuality had shifted from the view we had grown up with. I was upset that they were so upset, but I realized that they were expressing the fear that you hear so often in Reformed circles — the fear of change. We've lost the trust that the things of God will remain important regardless of the changes that take place over the years. I think that they now know that I'm still the same sister they've always loved, and they and my brother are accepting of me.

Tim: I've never told anyone in my family, but there are some who know. I'm sure that everyone in my family would care for me as much as they do now, but I've never had the nerve or felt the necessity to tell them.

C.C.: You've both touched on it a bit, but perhaps you could elaborate more specifically on what your experience in the Reformed community has been.

Tim: I've basically experienced my own fear of telling anyone. The people

few Reformed churches, so that I can be myself and still be accepted and respected there.

C.C.: In 1973, the Christian Reformed synod adopted an official stand on homosexuality. What are your reactions to how that church has dealt with this issue?

Jane: There is compassion and caring in that report; acknowledgement that there certainly are gay men and women in the churches. It's very positive in that it calls for all Christians to be actively doing something to minister to homosexuals.

However, I don't think that churches have really dared to handle the topic. And there certainly needs to be much more discussion about whether celibacy is the only good option for so many gay Christians.

Tim: When it first came out, I was really pleased to see that my church, the CRC, had done something for me. I was impressed and really grateful for the whole report. That was in '73. Since then a lot of scholarship has gone on, but very little has happened in the churches I have attended. I haven't really felt from the church as an organization that I have received much compassion or that the church has helped me to understand the report or helped to enrich the understanding of the members. I think we should spend much more time focusing on how we can minister to the gays in our congregations than wondering and worrying about what they do with their bodies.

C.C.: What changes do you think the Christian Reformed and other Reformed churches need to make in order to minister to homosexuals?

Jane: I wish Christians would be less judgmental. For most of us who are gay, it is not a matter of sin and disobedience, or lack of faith and prayer. All gay Christians need the love and acceptance of Christ to be shown to them through their fellow Christians. The few people right in the middle between heterosexuality and homosexuality need patience and healing support, if, for example, sexual trauma is what has made them feel gay for a time. Most of us gay people are settled at the homosexual end of the spectrum and we need exactly what people settled at the heterosexual end of the spectrum need — space and encouragement and support to love partners faithfully and beautifully. And if we remain single, then we need loads of love and support from fellow

Christians, too, and not judgment.

Tim: If I could have my druthers, then I would like to be born again as a heterosexual so that I can get married, have my two-and-a-half kids, and be like everyone else. I don't want to be strange or different.

Much as I wanted it, my own "cure" could not last. I wonder if most people who "become heterosexual" are really changed or if they learn to adapt and live like heterosexuals. I know many homosexuals who are married with children, and they struggle with unhappiness and guilt, and haven't solved anything.

C.C.: Can you suggest any other ways the church could be helpful to gay Christians?

Tim: One way the church could help people who don't marry for reasons of sexual orientation or other reasons, would be to support friendships. We pray a lot for families, but we don't seem to foster friendships — even though a friend is a rare treasure. We need to restore friendship to a place of public recognition, and get rid of our fears of expressing our affection, physically or otherwise. In order to understand the love of God more fully, we have to appreciate the love of one another more fully.

Jane: We would like help from the church in getting over our own homophobia. It's hard for us as gays to feel that our loving and caring about another person can be good, when it is so often despised. And I think the homophobia comes down harder on men; they're not allowed to be warm and tender. Fellow church members could help create more room for physical warmth and caring expressions.

I think the best move so far has been with households of faith and wards. It's probably within those circles that there's been the most opening up and deepening of relationships among church members.

"A friend is a rare treasure."

Perhaps the place for churches to begin ministering to gays would be with some discussion of the issue amongst themselves. So often the misconceptions about gay people and the prejudices against them stay because people don't talk about the issue or get to know each other. Church councils could create opportunities for the topic to be discussed, and, if possible, find gay men and women who would be willing to share their struggle in their lives and in the church. This would help to bridge the gap.

Tim: We don't just want the church to deal with the "homosexual problem"; we would also like the church to deal with the problem it has with homosexuals. We want the church to pray not only for homosexuals, but also for the difficulty the church has dealing with homosexuals; its homophobia.

It's ironic that the group of people you expect to be more compassionate than anybody else sometimes drives us farther away than anybody else. That happens, though, not just to homosexuals, but to all those who live outside of the circle of acceptance.

C.C.: I understand you both are members of a gay-positive group in Toronto called AWARE.

Tim: AWARE began when a gay member of a Reformed church was so

upset at the anti-gay reactions in his denomination that he was going to leave the church. A concerned leader and friend in his congregation gleaned from him that only a concrete support move for gays could still make a difference to him. So together they planned and set up the first meeting, inviting Christians who were gay and Christians who cared to support gays. Since that time AWARE has reached out to various members, mostly within the southern Ontario area though we've received mail from as far away as British Columbia.

Jane: And I think probably the most basic reason why we've been meeting now for five years is that we all hope that we can do something for gays. We have experienced healing and comfort and Christian support together. We'd like somehow to share that with more gay people who have felt alienated and are longing for more fellowship.

Tim: Last year we invited four leaders of the church to AWARE, who each brought one other friend with them, making eight. We had four sessions dealing with aspects of homosexual life and the church.

Jane: We started communicating with church leaders and that was positive. Our meetings followed a format that really helped us get to know each other and understand our differing positions and reactions. It was a healing and hopeful experience for members of AWARE.

Tim: And I think it was positive for the others, too.

C.C.: Do you think there are more contributions or special gifts that gay people can bring to the churches?

Jane: More and more in recent years, church members are realizing that Reformed churches, too, have hang-ups about sexuality, as well as critical difficulties in marriages. Because gay people cannot rely on traditional male-female roles, and because we haven't had institutional structures that mold

our relationships, we've had to re-think so many things, get down to the bottom lines of love and relating. Homosexual and heterosexual people could learn from each other how to develop healthier sexual attitudes, more mutual relationships, more open communication.

Tim: A lot of the gay Christians I know have become very sensitive to the needs of others, because of their own experience of being a minority, feeling left out and rejected. I think that, with a little healing themselves, somewhere down the line they could make positive contributions to meeting the needs of other people who are suffering or needing compassion and support, or going through traumatic family experiences.

When gay people have themselves experienced the love of God in spite of rejection from God's people, they become especially sensitive to how they can bring God's love to rejected and suffering people.

* an ecumenical denomination of over 200 churches across Canada and the United States, with a special ministry to lesbians and gays.

Patricia Westerlof-Nyman is an English teacher at Beacon Christian High School in St. Catharines, Ont.

Silent obsession

Lewis Clark

After a full afternoon and evening of counselling and H.A., I headed east over the Cascade Mountains with two hours to reflect until arriving home. It was a good evening; an evening of peace, joy and hope — an evening antonymous to my past.

My childhood can be described as "mama's little girl." The major undermining of my identity resulted from my mother's disappointment in my gender and an emotionally distant father. As the youngest of three sons, I distinctly remember Mom wishing that I were a girl. Hints of adopting a girl continued into my high school years, though thwarted by Dad's lack of interest. Consequently, I began fulfilling my mother's need for a girl.

During those years of conforming to Mom's wishes my father stayed in the background. Although a part of our household, he was usually preoccupied with his own interests and never shared physical or verbal love.

He became a frustrating figure to me. My maleness was not affirmed by him and a lot of Mom's anxiety over his weak leadership transferred to me. I

gradually developed a strong dislike for my father. The detachment process that Elizabeth Moberly explains came into play. As what should have been a normal father-attachment became an abnormal mother-attachment.

In school I developed feminine tendencies as playing with girls became my social outlet. As I continued into junior high, boys became sexual stimuli in the shower room. These tendencies and reactions proved tragic as Satan used them for his purpose.

I became the brunt of cruel remarks and jokes. I withdrew into myself, holding my body in contempt, wishing secretly that it could be changed from male to female. All the while my homosexual desires remained in the closet. The deficit in my ability to relate to men became the driving force behind my identity. I literally became consumed with homosexuality and sought to fulfil it through pornography, voyeurism, exhibitionism, fantasy, and masturbation.

Ironically, though consumed with these sins, I hid behind Christianity. Because of my strong fundamental background, I believed

homosexuality to be sinful. So, I tried my best to control it and get rid of it. Unfortunately, my need for sexual and emotional closeness to other men persisted.

Admitting powerlessness

In church I smiled a lot, projected a wholesome image, led youth activities, and testified to being saved from sin. Ironically, my life was the church, even though I felt threatened and condemned in corporate worship. Although I knew God disapproved of homosexuality, I concluded that he created me with homosexual desires, since there was no tracing back to where I openly chose it. I felt totally powerless.

It was at this point that I finally faced up to the issue and acknowledged to myself and to God that I had a problem. This left me with the options of giving up on God or seeking counselling. Prior to giving up, I heard a sermon dealing with Peter's guilt. During that message I identified totally with Peter's turning away. He (I) had denied Christ, and yet he was (and I could be) restored to Christ. Consequently, I chose counselling and eventually ended up at Metanoia.

I've shared the

circumstances of my childhood not to point a finger of blame, but as a reference to Satan's power of distortion. I responded with animosity toward hurtful behaviour that was for the most part unintentional. Although my parents were far from perfect (whose parents aren't) they still loved me. But, I was unwilling to receive their love because of the hurt that Satan used against me. I can't blame my parents or my peers for my reaction to those hurts.

Prior to counselling, my whole being was in a state of sexual confusion. Genital expression was a point of reference in an unreal world of mental fantasy. Counselling has helped me refocus by drawing me into the reality of

father was a turning point in my healing. In spite of the pain involved in doing it, forgiving my father has changed my attitude from contempt to love.

As I continue in growth and my relationship with the Lord, I'm gaining a new sense of mission. What I've experienced has purpose, especially in the area of helping others who struggle with homosexuality. I'm seeing more clearly the need for healing in the lives of people who are silent about their homosexual obsession. Silent obsession in contrast to open overt behaviour perpetuates the problem. It says, "If I don't openly live the lifestyle, I don't have a problem."

I would encourage those who are "in the closet" to admit to

... forgiving my father was a turning point in my healing.

God's purpose for sexual expression. My sexual drives and desires are God-given and pure. What was created pure and lovely became distorted and channeled wrongly.

Accepting my sexuality as God-given has freed me to be open and honest before him. This has helped me affirm my whole being — mind, body, and spirit, and given me new confidence in relationships with both men and women.

I've also had to deal with some of the roots behind homosexuality. Ed Hurst's book, *Laying the Axe to Roots*, forced me to face some tough issues. In his list of "roots" the most bothersome to me was bitterness. Hating my father was very difficult to relinquish. In retrospect, forgiving my

themselves, to God, and to a professional Christian counsellor the nature of their sin, regardless of degrees and standards. *Change is possible only if you admit your need and constructively work to resolve the conflict.* Applying God's grace to your situation can be exciting and life-changing.

Believing in the source of my identity keeps me in line with true reality. I am male, created in God's image. I am no longer the lie that Satan would have me believe. I can proclaim with David: "You, Lord, created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; my body is wonderful, I know full well!"

Three churches speak on homosexuality

The Salvation Army

Obedience required of all

The Salvation Army believes that homosexuality can be properly considered only in the broader context of a biblical understanding of human sexuality in general.

The creation account set out in the opening chapters of Genesis reveals the following truths:

- a) That we are made in the image of God (1:27);
- b) That God created both male and female (1:27);
- c) That this differentiation of the sexes is a part of the divine

image in the human race (1:27);

- d) That the loneliness of Adam was remedied by God through the creation of a woman, not a second man (2:21, 22);

- e) That sexual union leading to a one-flesh relationship is intended to be between male and female (2:23, 24);

- f) That such union is intended to be in the setting of a permanent and publicly-acknowledged relationship forming the basis of a new family unit (2:24).

The Bible thus teaches that God's intention for mankind is that society should be ordered on the basis of lifelong, legally-sanctioned, heterosexual unions. Such unions (marriages) lead to the formation of social units (families) which are essential to human personal development and therefore to the stability of the community.

Scripture opposes homosexual practices by direct comment (Lev. 18:22, 23; Rom. 1:26, 27; 1 Cor. 6:9; 1 Tim. 1:10) and also by clearly-implied disapproval (Gen. 19:1-29; Judges 19:1-30; 2 Peter 2:1-22; Jude 3-23).

The Bible treats such practices as self-evidently abnormal, for such acts reject both the obvious implications of human physiology and the potential for procreation. Romans 1 sees homosexual acts as a symptom of a deeper refusal to accept the organizing scheme of God for the created order (verses 23-25).

The Army recognizes that same-sex friendships can be enriching, Christ-honouring relationships, bring joy through mutual companionship and sharing.

However, same-sex relationships which are genitally expressed are unacceptable according to the teaching of Scripture. Attempts to establish or

promote such relationships as viable alternatives to heterosexually-based family life do not conform to God's will for society.

For this reason, and in obedience to the example of Jesus whose compassionate love was all-embracing, Salvationists seek to understand and sensitively to accept and help those of a homosexual disposition and those who express that disposition in sexual acts.

Salvationists are opposed to the victimization of persons on the grounds of sexual orientation and recognize the social and emotional stress and loneliness borne by many who are homosexual.

The Army regards the origins of a homosexual orientation as a mystery and does not regard a homosexual disposition as blameworthy in itself or rectifiable at will.

Nevertheless, while we are not responsible for what we are, we are accountable for what we do; and homosexual conduct, like heterosexual conduct, is controllable and

may be morally evaluated therefore in the light of scriptural teaching.

For this reason such practices, if unrenounced, render a person ineligible for Salvation Army soldiery, in the same way that unrenounced heterosexual misconduct is a bar to soldiery.

The Army recognizes the strength of feeling about sexual identity, and the difficulty many find in expressing this identity in keeping with scriptural standards. However, it believes firmly in the power of God's grace to enable the maintenance of a lifestyle pleasing to him, including a lifestyle built upon celibacy and self-restraint for those who will not or cannot marry.

No one who yields to the Lordship of Christ and who undertakes by his grace to live in accordance with the teaching of Scripture is excluded from Christian fellowship and service in the Army.

This statement was recently released by International Headquarters, London, England

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Three churches speak on homosexuality

Reformed Church in America

Not content with theological judgments

The theological commission of the Reformed Church in America presented a report, "Homosexuality: A Biblical and Theological Appraisal," to the RCA's General Synod 1978. The following excerpts from The Church Speaks (part of an historical series of the RCA) use that synodical report as their basis. The excerpts are from the chapter, "The Church and Sexuality."

Any responsible inquiry concerning the biblical perspective on homosexuality requires careful consideration of a new, emerging theological context. Speaking from within this context are committed Christian persons, both homosexual and heterosexual, whose biblical exegesis and theological reflection leads them to the opinion that a homosexual relationship may express the divine will for human life. Heretofore, that possibility was not considered. Paul, Luther, Calvin, and more recently, Karl Barth assumed the sinfulness of homosexual activity without question. Given the issues raised in the homosexual context, this assumption must give way to a careful re-examination of the scriptural witness in this matter.

It may be vexing to note that a major contemporary issue receives incidental attention in Scripture. Passages which make explicit reference to homosexuality are few in number, both in the Old and New Testaments However, the texts which do refer to homosexual activity are unequivocal in their condemnation of the practice.

The sense of scripture

The Reformed tradition has never been content to make theological judgments based on isolated biblical texts. Rather, it seeks to determine God's will for human life in the light of Scripture as the unified witness to God's saving acts culminating in the person and work of Jesus Christ. Christian ethical reflection is informed by those key doctrines which present the "sense" of Scripture as a coherent whole. A biblical perspective on homosexuality involves the broader understanding of human sexuality as a vital component of the self. Full treatment of the broader subject is far beyond our scope. However, it can be said that the Scripture's repeated endorsement of heterosexuality as the Creator's express intent is far more significant for our understanding than the few negative pronouncements concerning homosexuality. Further, when God's will for human sexuality becomes the focus, we approach the subject in a way that implicates all of us.

When Paul rejects homosexual acts on the grounds that they are "against nature" he expresses and reaffirms the clear sense of Scripture: Human sexuality was created for heterosexual expression. This is not to say that human sexuality *must* result in physical acts. The New Testament legitimates sexual abstinence and affirms the celibate life as a gift of the Spirit given to some persons (1 Cor. 7:1-7). The above conclusion only means that when human sexuality becomes functional, the nexus should be male-female. When the subject of homosexuality is raised, the majority of modern opinion still seems to be: "People weren't made to be that way." If such opinion is expressed with fear, loathing, or recrimination, as is often the case, it must be pitied and resisted. When the same statement is made in humility and with compassion, it may be considered biblical: "Have you not read that he who made them from the beginning made

them male and female ... and the two shall become one." (Matt. 19:4-5)? The differentiation of the sexes is an indelible mark of creation (Gen. 1:27; 2:18ff), an enduring constant despite its distortions in the Fall (Gen. 3:17), and one necessary focus of Christ's redemptive work.

The church's pastoral responsibility

... Toward the penitent, Jesus was unfailingly compassionate. The guilt-ridden and the despised found him an unfailing source of forgiveness, renewal, and hope. As Christ's agents on earth, the church must be conscious of persons who understand the biblical teaching on forgiveness but who cannot appropriate God's forgiveness unless and until they experience the forgiveness of fellow Christians. When the Christian withholds his forgiveness from those whom God has freely forgiven, he presumes to sit in judgment on God as well as on the penitent.

Reasonable expectations of the church

The ministry of reconciliation to the homosexual must not be left to the "gay" church There should be a place for the homosexual in the Reformed Church in America.

If the church is serious about ministering to the homosexual, there are areas of congregational life with which it must come to terms.

1. Toward elimination of the double standard of morality applied to the homosexual.
2. The church should acknowledge its sins against the homosexual.
3. The church should make a genuine effort to understand homosexuality.

Reasonable expectations of the homosexual

Little can be done to help anyone who does not commit himself actively and unreservedly to a life of discipleship. The church may reasonably expect that the homosexual and all others who seek her help will participate regularly in the worship and submit themselves to the authority of the Word of God. As the sinner receives God's gracious acceptance through Jesus Christ, he is freed to respond to "the upward call of God in Christ Jesus" (Phil. 3:14) and be transformed by the "renewal of [one's] mind" (Rom. 12:2). The homosexual ought not react helplessly to his homosexuality, but seek instead through maturing in Christ as far as possible to modify or eradicate its negative effect on his life.

... The church expects its people to be open to new possibilities. The homosexual must not place a ceiling on his capacity for growth. It is important that a person submit his whole self to Christ without excepting his homosexuality. This means letting go of the myth of incurability. A facile, overly-optimistic view toward change and healing is unwise, but fatalism is even more so. With a teachable spirit, the desire and determination to find something better, a sense of the presence of Christ, who wills healing and growth, and support of the Christian fellowship, much valuable growth can take place.

From The Church Speaks, edited by James L. Clark, part of The Historical Series of the Reformed Church in America, Nov. 13, pp. 243-266. Published by the RCA.

Presbyterian Church in Canada

"Neither do I condemn you; go, and sin no more."

In June 1985 the Assembly of the Presbyterian Church in Canada (PCC) responded to an overture brought by the Presbytery of Cape Breton which asked the church to "affirm ... that [the church] holds to the teaching of Holy Scriptures that homosexual practice is sinful."

The assembly's statement does that; most of the statement is taken up with biblical exegesis showing how it arrived at its conclusions. We will not reprint that lengthy exegesis but will focus on the assembly's general observations and pastoral advice.

It may be true that [homosexual] orientation arises either from genetic causes or from experiences so early in childhood that the person cannot be held responsible for that orientation. This is not exclusively true of homosexuality, however. The causes of violent behaviour or of sexual orientations such as paedophilia may also be genetic or environmental yet the indulgence of those tendencies must clearly be considered sinful. In short, homosexual orientation may well not be culpable but the practice that can spring from that orientation may be so.

We are dealing with currents in the social atmosphere in our day. These are not as easily analyzed as the writings of scientists or theologians and yet they are of immense importance. First, we must take note of the widespread existence of "homophobia," the irrational fear and loathing of homosexuals, in our society. Interviews with homosexuals show the real pain and discrimination this attitude causes. Certainly, we must oppose this form of hatred as vigorously as any other. On the other hand, we must beware of those who label as homophobic anyone who hesitates to accept homosexuality as an equally valid alternative lifestyle. The issue is too serious for name-calling, sloganeering, or labelling, by either side.

Biblical disfavour

It cannot be said that the Bible very often speaks of homosexual practices but where it does it speaks of them with disfavour. On the other hand it frequently celebrates the joys of committed heterosexuality. Its voice with respect to homosexual practices is, therefore, quite clear and consistent, in fact, unusually so. We cannot find any hermeneutical principle which will allow us to ignore this clear word. Nor does any general theological approach to scripture which emphasizes love or liberation to the exclusion of the demand of holiness commend itself to our approval.

The New Testament does not

record any words of Jesus regarding homosexual practices. In the gospels Jesus maintains the validity of the Law of the Old Covenant (Mt. 5:17-19, Luk 16:17) but retains an attitude both of freedom and authority with respect to it (Mt. 5:21-47). It must be said, however, that Jesus generally uses this freedom to extend the Law rather than to curtail or to deny it. "Unless your righteousness exceeds that of the Scribes and Pharisees, you will never enter the Kingdom of Heaven." Mt. 5:20. It would be invalid to suggest that his silence with respect to the Law's prescriptions against homosexual acts should be interpreted as rejection of those regulations.

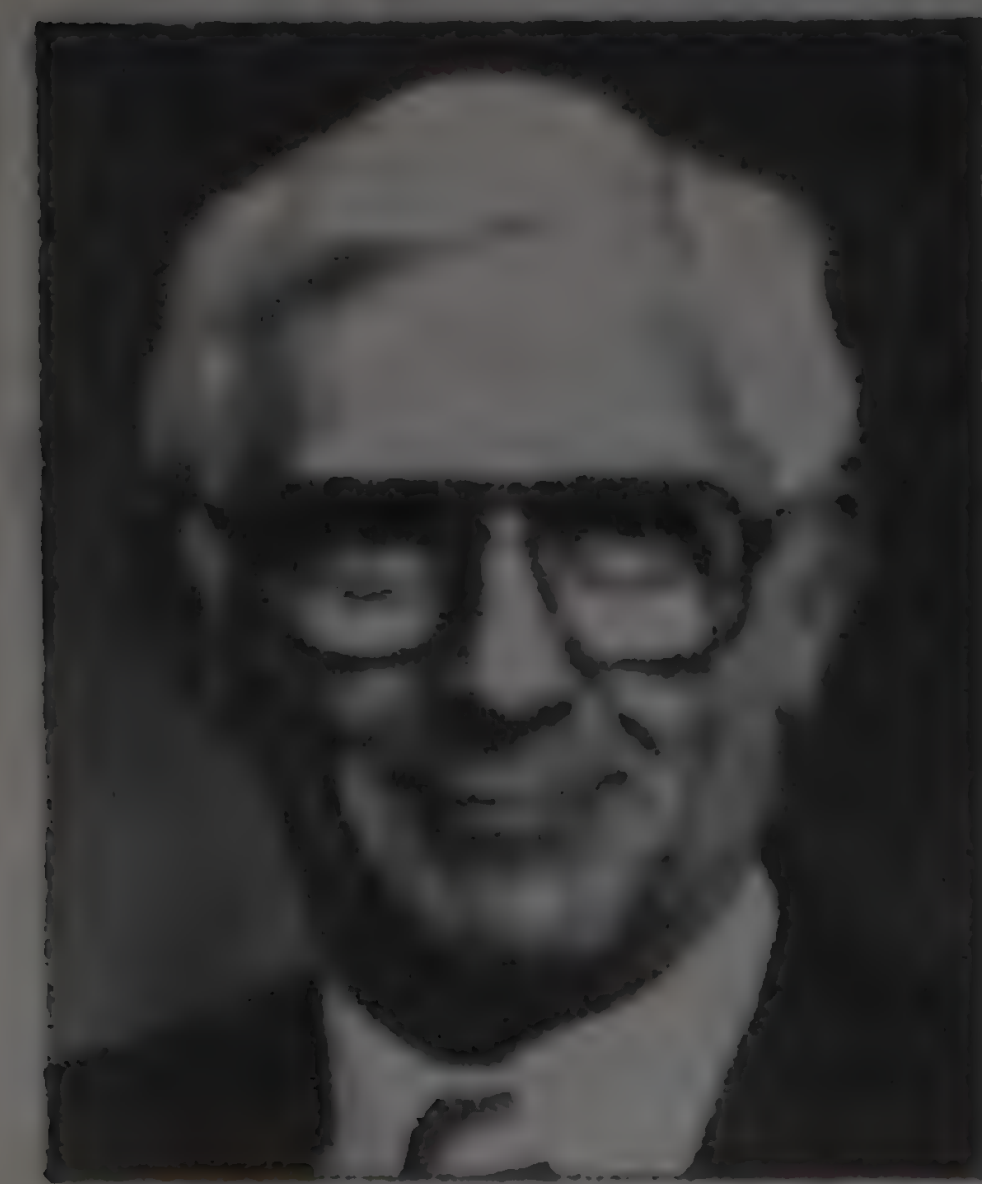
A different road

Perhaps the attitude of Jesus can best be deduced from a consideration of the story of the woman taken in adultery (John 7:53-8:11 in most of our Bibles). This story was considered to be of such importance that it was preserved outside of the regular Gospel tradition. Here Jesus is presented with a woman caught in the very act of adultery, an activity also forbidden in the Law. Despite the penalty laid down in the Law and despite the false righteousness first claimed by her accusers he offers to the woman both forgiveness and acceptance, "Nor do I condemn you." But he also accepts the Law's estimation of the sinfulness of her actions and lays upon her the stern command, "Go and sin no more."

Our society wishes to present us with two alternatives, either to share in the homophobic cruelty so widely practiced in our culture, or to accede to the antinomian ethical indifference which often passes for wisdom of our time, to condemn entirely or to condone. For us the task is to proclaim a middle way, to point sinners both heterosexual and homosexual to the grace and mercy of Jesus Christ and to declare before all his unconditional demand for holiness. Perhaps our word can be that of our master, "Neither do we condemn you; go, and sin no more."

Minutes of Assembly 1985, pp. 239-241.

SKYLIGHTS/WILLIAM R. RANG



"The Lord does not need to use many words to accomplish his purpose, but we seem to."

Short sermon, big results

William R. Rang

Someone remarked that the shortest sermon ever preached was the one delivered just after the birth of Christ. According to scripture, it lasted about one minute. The doxology of the angel choir took much longer.

Remarkable, yes. The Lord does not need to use many words to accomplish his purpose, but we seem to. We talk and argue until we're red in the face.

Just as remarkable as the duration of the sermon was its

outcome. The shepherds came to the faith. The words of the Lord God brought them to the Saviour.

We must receive the Word in obedience. This truth is demonstrated in the reaction of the shepherds. There was no post-sermon debate. The ministering angel was not criticized for his short sermon. The shepherds did not discuss the word "you" in the message to find out if the word "you" really applied to them. They knew it did not mean "some of you."

I read somewhere that the spoken word always has a sender and an addressee. The sender of the Good News is

God, who is totally dependable. He does not play with words; he puts his signature under his words every time. That guarantees the content.

There is also the addressee — the name of the person who wants to hear and who knows him- or herself unworthy at the same time. There cannot be one without the other.

Of course, we must also take notice of the outcome. It can best be summed up with the word "action." The shepherds became doers of the Word. The Apostle James must have thought of them also when he admonished us to be doers of the Word. We should attach

our hands and feet to our ears, so to speak. Too often we put what we hear into a canning jar, label it and place it on the shelf.

Looking at my own life, I see that my problem does not lie in whether or not what I hear the Lord say is the truth. I know it is. My problem lies in believing. I believe and yet I need help to overcome my unbelief. Only when I become the recipient of real faith can I become obedient to it. For this reason I need to pray with the desperate father of Mark 9. No matter what, it must all come from Jesus. For me, and for you as well.

William R. Rang is principal of Dunnville (Ontario) Christian School.

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Dear P and M:

I am a 16-year-old girl. I recently accepted Jesus as Lord. Can I lose my salvation if I still do things I know are sinful?

Dear New Member of God's Family:

It is wonderful that you accepted Jesus as Lord. You would never have asked this question if you were not sincere in your commitment. All of us ask this question of ourselves at one or other time in our walks with God.

As a young Christian you are surprised that you still struggle with sin. Everything is new because of your relationship with the Lord; yet, in many ways, life is not that different. Welcome to the struggle! We hope that no one suggested to you that Christian discipleship was easy.

All of us sin. Within the Christian community we encourage each other to live closer to the Lord. We also remind each other that he is always there for us when we stumble or fall short. Consider what I John 1:9 says: "If we confess our sins, he is faithful and just and will forgive us our sins." Some time ago we saw a bumper sticker that said it well: "Christians aren't perfect. They're forgiven!"

You cannot lose your salvation if you sin. You can only lose it if you reject Christ. Remember, God is faithful.

It is important that you become regularly involved in a church where you can grow spiritually. You also need Christian friends who will give you support. We also recommend that you subscribe to a Christian monthly aimed at young people, such as *Campus Life* or *Inter-Varsity's HIS* magazine. Through these means your own awareness of God's love and grace will increase.

Don't be motivated by fear of failure. Focus on enjoying and nurturing your salvation.

Please write us again and update us on your spiritual progress.

Dear P and M:

My wife is always bugging me to tell her how I feel about things. The other day she said to me that if I was really open with her, I would cry sometimes. But I'm not the crying type. I put things behind me and I try to look at the bright side of things.

She knows that things don't always go right at work. My boss yells at me sometimes, but most of the time he's decent and fair. I like fixing cars because cars don't expect you to talk to them. Customers come in all kinds of varieties — some complain, others don't. On the whole life is pretty good, but is there something wrong with me?

Dear Bright Side:

Your wife is lonely. Her request for you to be more open with her is a request for intimacy. Acquaintances can get away with only sharing facts; friends share on a deeper level; but lovers go all the way with their feelings.

Asking you to cry sometimes is asking too much. Only an onion can turn on the tears at will. But don't let this one thought put you in neutral. She is simply asking you to share some of your feelings with her. She wants to bring some colour into your relationship. She is claiming what God intended to provide through marriage: "a context within which husband and wife can help and comfort each other and find companionship."

The fact of your writing tells us that you feel she may have a point. As a person who always looks at the bright side ask yourself this question: Do you want to settle for a dull marriage? If the answer is yes, then there is in fact something wrong with you. If the answer is no you will have to open up better ways of communication.

When you come home, relate an incident that happened at work. Entertain your wife with a story of a weird customer. On bad as well as good days put your feelings in front of her before you put them behind. Don't neglect the lubricant that enables a relationship to slip smoothly into gear.

It's as easy as thinking aloud. It's as hard as sharing your life with another. It's as wonderful as it was when you first fell in love and shared everything in your heart.

Why settle for a pretty good life when it can be so much more!

*Christian Reformed marriage liturgy, *Psalter Hymnal*, 1987, p. 1010.

Peter and Marja Sijtsma are a pastor and wife team who live in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Bruijnzeel-Parlett, Tim Zeyl, Wally Sisk, Klee, Bert Witvoet.

"It is a fruitful partnership, driven by a common mission. We cherish it."

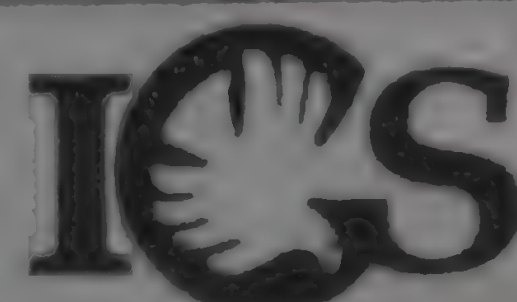
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Conference time

Herman de Jong

Conferences are really "in" nowadays. People fly all over the country, even all over the world, to attend them. Like spring break and Christmas holidays, conferences can be nice interruptions in one's every-day, straitjacket professional existence.

Business people, of course, have been holding conferences ever since the Flood. Even Noah's sons conferred on how to deal with a drunken-sailor father.

But conferences which serve as refresher courses for professionals (I almost called them "refreshment courses"), those mammoth affairs with huge slates of workshops, are relatively new in Canada. Maybe they crept into Canadian history when Reformed women transferred their "old country" district, provincial, and national conferences to their new country. Like Dutch flowergrowers, they brought a splendid thing to Canada and the country watched in awe. If they can do it, we can! Canada's hotels should forever feel indebted to those brave women who weathered spring snowstorms to travel in beat-up, second-hand cars and yellow schoolbuses to their annual outpourings of inspiration.

I have already attended three conferences this year! I now know the innards of Toronto's Royal York Hotel like I know the inside of my billfold, for it was there that I participated in the biennial conference of the Ontario chapter of the American Association for the Mentally Retarded. I wasn't even aware such a chapter existed until I was asked to conduct a workshop at their conference.

No 'free lunch' this time

Usually speakers get in free, but not this time! There were 140 presenters; the organizers weren't about to let 140 x \$200 go down the drain. In addition to that fee, I had to shell out money for lodging.

Now, to spend a restless night (I never sleep well in motels or hotels) in a sleazy countryside motel room is one thing. But to stay awake in a luxurious Royal York room in a bed in which Marilyn Monroe, Bette Davis, Kennedy or Kissenger may have slept, simply isn't worth it. I always feel gypped to have to pay for unproductive time, be it in a Mount Forest motel where I left the water in the tub because no one had replaced the plug ring, or at the Royal York where the ghosts of so many dignitaries sleep with you. Thus it's good to have a daughter and son-in-law living in Toronto where you can sleep free of

charge. Actually, I should have paid them, considering the phenomenal rent they pay!

Mammoth conferences are usually held on two floors. One floor to eat and mingle, the other to attend the workshops. Unlike one Reformed women's conference in a large Baptist church, where delicately-executed signs clearly indicate where one should go, and where men had to step into their cars to drive to a washroom in a nearby Lutheran church because all the "men" signs on washroom doors had been changed to "women" signs, at the Royal York Conference I did not encounter any directional arrows.

It took me a whole day to discover whether the workshop floor was one down or up. I spent 10 minutes listening to the jolly-joke introduction of a speech. Only when the speaker became serious and began to blabber about the electronic circuits of the Apple computer systems did it dawn on me that perhaps I should have ascended instead of descended.

Best thing that ever happened

Luckily, the workshop I was to conduct was held on day two, and by that time my inexorably fine sense of "location" had been tuned to a tee; I was able to find the smallest workshop room of them all. The organizers must have thought that the workshop on the "Spiritual Development of the Developmentally Disabled" wouldn't draw a large crowd.

They were mistaken. After extra chairs had been brought in, people stood in the door openings.

To be fair, the first half of the workshop was conducted by people who worked with Jean Vanier in the l'Arche group homes. Big names always draw people. But I was happy to notice that most people stayed for my paper.

I had some help though, quite unexpectedly. During the discussion time regarding l'Arche, a ruddy, well-set man boomed, "Maybe the next presenter can comment on this. You know, we have this woman in our town who singlehandedly started a Friendship Group for my clients two years ago. Now 25 of my clients meet with 25 volunteers week after week. It's the best thing that happened to the Association for the Mentally Retarded of which I am the executive director. We are so proud of them, that we're going to give them T-shirts with the name Friendship emblazoned on them!"

Later, we had dinner in the stately ballroom. Most conferees walked in circles trying to find friends or colleagues to sit with. Since I seemed the only unattached person, I plunked down on the first chair I saw. I ate my "rabbit food" in silence. Basically, I am quite shy. When I finally dared to look up I met the smiling eyes of my friend, the director. Our conversation made dinner worthwhile.

Mind you, I'd rather eat at



home! One scoop of measly mashed potatoes! Without gravy! One piece of meat so raw and stringy that my dentures got angry! Six uncooked beans! And for dessert, a teeny-weeny block of ice-cream which sat forelornly on a sort of cookie. The two women at my table left dessert untouched. They were so, so full, they said! I knew it would be bad etiquette to ask them to shove their portions my way, but I felt tempted.

Conference days are tiring days. At least when you're a

zealous professional. Some newly acquired friends and I (all of us seemed to have the same build, same age and same habits) found some plush, chic sofas in an unoccupied section on the floor, and we found strength for the rest of the day by sleeping through the next workshop period. Yes, I am becoming an experienced conferee, no doubt about it!

Herman de Jong is co-ordinator of Friendship Groups Canada and lives in Jordan Station, Ont.

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Births

DYKSTRA:

Phillip and Denise thank the Lord for the safe arrival of their first child, a son, DAVID PHILLIP, born Apr. 5, 1989, weighing 6 lbs. 13 oz. Proud first-time grandparents, uncles and aunts, are Mr. and Mrs. Mike Dykstra and family of Clinton, Ont., and Mr. and Mrs. Ed Grootenboer and family of Chatham, Ont.
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Marriages

LAMMERS-GRIFF:

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MARY-JOYCE
and
DERRICK JAMES

children of Dirk and Willemien Lammers and Richard and Joanne Griff. announce with joy and thanksgiving our forthcoming marriage. The ceremony will take place, the Lord willing, on Saturday, May 27, 1989, at 2 p.m. in the First Chr. Ref. Church, Kitchener, Ont. with Rev. J. Kuntz officiating.
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With thanksgiving to God the children of

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Allen & Trynette Brander — Montreal
Alice & Gordon Milne — Calgary
Henry & Lee-Ann Brander — Calgary
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and 14 grandchildren.
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With joy and thanksgiving we will celebrate the 50th anniversary of our parents, grandparents and great-grandparents

KLAAS and AKKE GREIDANUS
(nee Reinsma)

Hymn #408.
Great is thy faithfulness! Great is thy faithfulness! Morning by morning new mercies I see; all I have needed thy hand has provided, great is thy faithfulness, Lord, unto me!
Terry & Bill Voogelaar — Hemet, Calif.
Brian & Lana, Corrine & Terry (Tyson), Gail
Cecil & Lucy Greidanus — Edmonton, Alta.
Nadine
David & Mary Greidanus — Edmonton, Alta.
Gregory, Christopher, Jason
Joan & Marty Uitvlugt — Kelowna, B.C.
Ron, Chris, Andy
Bob & Janet Greidanus — Edmonton, Alta.
Paul, Elaine, Michael, Kevin
Home address: 12127-60 St., Edmonton, AB T5W 3Z7.

Anniversaries

May 9, 1989

Psalm 145

With praise and gratitude to our God, we are very pleased to announce that our parents, grandparents and great-grandparents

TENA and JERRY DEGROOT

hope to celebrate, D.V., their 55th wedding anniversary on May 9, 1989.

A celebration reception will be held in the fellowship hall of the Essex (Ontario) Christian Reformed Church from 8-10 p.m. on this special day. Congratulations and our love, Mom and Dad:

Bert & Beatrice Degroot — Chatham, Ont.

their children and grandchildren

Hank & Jane Lammers — Abbotsford, B.C.

and their children.

Home address: P.O. Box 47, Cottam, ON N0R 1B0.

1949

May 4

1989

With praise and thanksgiving to our faithful God, we announce the 40th wedding anniversary of our parents and grandparents

KLAAS and SIEP SCHUURMAN
(nee Kruize)

We pray that the Lord, who has led them in the past, will continue to be with them in the future.

Henry & Tally Zandberg — Smithers, B.C.
Wesley, Marvin, Richard, Shari-Jane, Heidi, Steven
Henry & Carla Schuurman — Abbotsford, B.C.
Daryl, Kyle, Bryan, Cheryl, Tanya, Myranda
Home address: 34357 Delair Rd., R.R.#4, Abbotsford, BC V2S 1H4.

1954

May 7

1989

"As for me and my house, we will serve the Lord." (Josh. 24:15b)
With gratitude to God, we are happy to celebrate the 35th wedding anniversary of our parents and grandparents

GEORGE and IDA JANSSEN
(nee VanGurp)

We pray that the Lord will bless you and keep you in his care. Best wishes and love from your children and grandchildren:
Jo-Ann & Tony Buist — Norwich, Ont.
George, Shirley
Ida & Ted de Jong — Fergus, Ont.
Emily
Bernice & Johan de Wolf — Bow Island, Alta.
Shirley & Ken Talsma — Tillsonburg, Ont.
Nathan, Scott
Marlene Janssen — Tavistock, Ont.
Beverly Janssen — Tillsonburg, Ont.
Home address: 498 Broadway St., Tillsonburg, ON N4G 1S7.

Aalten

Fenwick

1949

May 18

1989

"So David triumphed over the Philistine with a sling and a stone." (1 Sam. 17:50a)
On May 18, we hope to celebrate with our parents and grandparents

HENDRIK and HERMIEN KORTEN
(nee Bussink)

their 40th anniversary.
We pray that God may grant them many more years together. With love from:
Gerald & Joanne Heinen — Niagara-on-the-Lake
William, Richard, Michael
John & Joanne Kortzen — Niagara Falls
Jerry, Mark, Jamie
Bernie & Joanne Kortzen — Dunnville
Daryl, Danielle, Laura
Open house on May 20, from 2-4 p.m. at the Wellandport Chr. Ref. Church, Wellandport Rd., Welland, Ont.
Home address: R.R.#1, Canboro Rd., Fenwick, ON L0S 1C0.

Anniversaries

"Casting all your care upon him; for he careth for you." (1 Peter 5:7)
With much joy and thankfulness to God, we wish to announce the 25th wedding anniversary of our parents

DIANE and GARRY POSTMA
(nee Visser)

on May 16, 1989. May the Lord continue to bless and guide their lives in the years to come.

Their thankful children:

Jeff
Mike
Diana
Arlene
Kevin

Open house at Redeemer College at 8 p.m. on May 16, 1989.
Home address: 457 Southcote Rd., Ancaster, ON L9G 2W4.

Anniversaries

1964

April 22

1989

"Praise the Lord, O my soul, and forget not all his benefits ..." (Ps. 103:2)
To all the friends and acquaintances of

ANDY and PIEM WOUDA

Please share with us as we rejoice in God's name the happy occasion of our parents' 25th wedding anniversary.
Mom and Dad, we love you very much and congratulate you both on this, your 25th wedding anniversary.
Love from:
Dorothy & John VanderZwaag — Baden, Ont.
Michael, James
Arnold — Woodbridge, Ont.
Henry — Woodbridge, Ont.
Robert — Woodbridge, Ont.

Anniversaries



Congratulations to George and Lois De Vries (nee de Haan) on their 55th wedding anniversary.

Kooten

St. Catharines

Fr.

Ont.

1934

May 17

1989

"What we see now is like the dim image in a mirror; then we shall see face to face." (1 Cor. 13:12)
With joy and thanksgiving to our heavenly Father we hope to celebrate with our parents, grandparents and great-grandparents

GEORGE and LOIS DE VRIES
(nee de Haan)

the happy occasion of their 55th wedding anniversary.
Helen & Harry Van Egmond
Jerry & Wilma, Linda & Jack (Laura, Jeremy, Jacqueline),
George & Mimi, Mary, Helen & Darren
Peter
Doug, Cathie & Phil (Cassandra), Christine
Sharon & Gilbert Swick
Dean & Cindy, Michelle & Raymond
Open house from 2-4 p.m., Saturday, May 20, 1989, at the home of Helen and Harry Van Egmond, 576 Lakeshore Rd., Niagara-on-the-Lake, Ont. Best wishes only.
Home address: 9 Sullivan Dr., St. Catharines, ON L2N 1K3.

1954

May 14

1989

"Do two walk together unless they have agreed to do so?" (Amos 3:3)
HARRY and MARIE LINKER
(nee Elema)

You brought us into the world with love, you carried us through the years, the frustrations and disappointments, the happiness and tears. And in your own ways, Dad and Mom, you were there to see us through. Now as we celebrate your special day, we'd like to say we love you.
Your children and grandchildren:
Jannette & Rick
Amy, Lisa, Jonathon
Ted & MaryAnn
Derek, Brent
Joyce & Bill
Darryl, Ashley
Marian & Jeff
Jillian
Winnie & Brian
Kelly
Donald
With thanksgiving to our heavenly Father we hope to celebrate the 35th wedding anniversary of our parents with an open house Saturday, May 13, 1989, from 2:30-4:30 p.m. at Westmount Chr. Ref. Church, Strathroy, Ont.
Home address: 373 Peace St., Strathroy, ON N7G 1Z9.

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Classified

Anniversaries	Anniversaries	Help wanted	Help wanted	Help wanted
 <p><i>Congratulations to Jacob and Ditle Haayema (nee Terpstra) on their 55th wedding anniversary.</i></p> <p>Ee, Friesland Smithers, B.C. 1934 June 2 1989 With joy and thankfulness to our heavenly Father we announce the 55th wedding anniversary of our parents, grandparents and great-grandparents JACOB and DETJE HAAYEMA (nee Terpstra) Clarence & Pearl Haayema — Williamsburg, Ont. Dick & Willie Haayema — Houston, B.C. Joyce (1975) & George Stad — Smithers, B.C. Jane & Clarence Vanderschaaf — Smithers, B.C. Janet & Tom Stad — Peers, Alta. Sadie & Joe Posthuma — Smithers, B.C. Sandra & Andy Meints — Houston, B.C. 36 grandchildren of whom 10 are married and 15 great-grandchildren. Home address: Box 443, Smithers, BC V0J 2N0.</p>	<p>Bierum Barrie 1949 May 10 1989 With joy and thankfulness to the Lord, we are happy to announce the 40th wedding anniversary of our parents and grandparents EPPE and HILDA VAN DAM (nee Stuve) We thank God for his faithfulness, guidance and love all these years. It is our prayer that he will continue to bless you in the years ahead. Congratulations and love, Dad and Mom, Opa and Oma, from all of us: Harry & Joan Van Dam — Guelph, Ont. Jonathan Bill & Sandy Van Dam — Oxford Mills, Ont. Abraham, Sonya, Heidi Jane & Eelke Tjeerdsma — Phepston, Ont. Christina, John Peter, Jennifer, Edward Jack & Fern Van Dam — Barrie, Ont. Home address: 6 Janine St., Barrie, ON L4M 3X3.</p>	<p>Are you interested in working with special needs young people (ages 10-16)? We are looking for a married couple (houseparents) as well as a staff person to work in a group home where Christian principles and morals are stressed. Send resume to: Shalom Group Home, P.O. Box 13654, Station A, St. John's, NF A1B 4G1, or call (709) 579-2208 and ask for Rob.</p> <p>MUTUAL SUPPORT SYSTEMS invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 899-2311.</p>	<p>We are looking for a driver/sales-person for our wholesale operation. Can start immediately. Experience not necessary; we will train you. Van Rooyen Greenhouses, Vineland, Ont. (416) 562-5459.</p> <p>DEVLIN, Ont.: Summer help wanted: Student required for dairy farm located near Devlin, Ont. Contact Henry Kaemingh at (807) 486-3662.</p> <p>Summer help wanted on dairy farm in Richmond, Ont. I will pay transportation costs. Some experience an asset but not necessary. Phone (613) 838-2310. W. De Haan, Box 72, Richmond, ON K0A 2Z0.</p>	<p>We need one full-time person (40 hrs.). Hours include one evening (Fri.), and every other Saturday. Work includes: serving customers, some typing, and all other aspects of Christian book selling. Requirements include a pleasing personality, willingness to work hard, eagerness to learn and a love for good books. Apply to store manager Mrs. Ina Klaassens or to owner Gerry Denbok: (416) 637-9151 (store), (416) 639-1075 (home). The Family Christian Bookstore 750 Guelph Line, Burlington, ON L7R 3N5</p> <p>DOMESTIC We are looking for a permanent, full-time, live-in, Christian nanny for three children, ages 2, 4, and 6. Duties include child care, light housekeeping and meal preparations. Starting date: July 4, 1989. London, Ont. To apply, phone after 6 p.m. (519) 472-2866.</p> <p>Required immediately: "urgent" Class "A" mechanic with alternate fuel experience. Call (416) 685-1165 between 8-5, (416) 934-5916 after 6 p.m.</p>
Obituaries	Obituaries	Obituaries	Obituaries	Obituaries
<p>Ephesians 2:8 On Apr. 17, 1989, the Lord took home to himself our dear son, brother, brother-in-law and uncle EVERT AUKEMA dear husband of Ge Aukema (nee Van Til) at the age of 65. T. Aukema-Zuidersma — the Neth. B. Aukema-Pruim — the Neth. B. Kroon-Aukema & H. Kroon — the Neth. J.W. Aukema & R. Aukema-Martens — Chatham, Ont. J. Aukema & A. Aukema-Vroom — the Neth. E. Riepma-Aukema & H. Riepma — Thamesville, Ont. W. Aukema & J. Aukema-Matser — the Neth. C.J. Aukema & F. Aukema-Haagsma — Chatham, Ont. Nieces and nephews.</p> <p>On Apr. 17, 1989, it pleased the Lord to take unto himself our dear brother-in-law and uncle EVERT AUKEMA at the age of 65, dear husband of Ge Aukema (nee Van Til) It is our prayer that the Lord will comfort and sustain her and their children. Wiebe & Janny Postma (nee Van Til) — Brucefield Eleanor & John Kuyvenhoven — Wingham Betty-Ann & Bert Siertsema — Blyth Deb & Mike Siertsema — Blyth Jim Postma — Clinton Teresa & Rick Peachey — Stratford Lamentations 3:22, 23</p>	<p>On Apr. 17, 1989, the Lord called home our dear son-in-law, brother-in-law and uncle EVERT AUKEMA in his 66th year. We pray that our heavenly Father will sustain Ge, her children and grandchildren with his comfort and abounding grace. Hendrik Van Til — the Neth. Gerrit & Janny Van Til — the Neth. Harry & Bea Van Til — Blenheim, Ont. Janny & Wiebe Postma — Brucefield, Ont. Marten & Stien Van Til — the Neth. nieces and nephews.</p> <p>"The Lord gave and the Lord has taken away; may the name of the Lord be praised." (Job 1:21) On Apr. 7, 1989, as a result of a tragic car accident, the Lord in his infinite wisdom called unto himself our dear cousin GERRY MEURS at the age of 19 years. We pray that our heavenly Father will sustain his parents Gerry and Sylvia Meurs, his sisters Marian and Nathalie, and his brother Jack with his comfort and grace. Fondly remembered and sadly missed by: Henk & Truus Veldhorst Henny & Owen Numan Ina & Henry Jurjens Funeral service was held Apr. 11, 1989, at the Lucknow Chr. Ref. Church with Rev. Tom Baird officiating.</p>	<p>St. Anna Kingston Fr. Ont. 1939 May 17 1989 "O give thanks to the Lord, for he is good; for his steadfast love endures forever." (Ps. 106:1) With thankfulness to God we hope to celebrate the 50th wedding anniversary of our parents FRANK and GERTIE VAN DYKE (nee Meijer) God bless you in the years ahead. You have been a rich blessing to all of us, your children and grandchildren. Congratulations: Ed & Olive VanDyke — Kingston Frank, Albert, Henry, Mark, David Norman & Florence VanDyke — St. Catharines Pat & Paul, Michelle & Andy, Jeffrey, Joshua Angie & Earl Lutz — Kingston Renee & Pete, Dan, Andrea, Aaron Henry & Judy VanDyke — Kingston Vicky & Richard, Shelley, Vikki Dick VanDyke — Brampton Ruth & Jim Van Rossum — Whitby Holly, Karl Open house, D.V., on May 17, 1989, from 2-4 p.m. at Dutch Heritage Villa. Best wishes only. Home address: Dutch Heritage Villa, 480 Elliot Ave., Apt. 309, Kingston, ON K7K 6J9.</p>	<p>Wellandport Fenwick 1954 May 16 1989 With joy and thanksgiving to God, we announce the 35th wedding anniversary of our parents and pake and beppe PAUL and TILLY ROORDA (nee Hoekstra) May the Lord continue to bless them and grant them many years together. We especially give thanks to the Lord for giving Dad 20 years of good health since his kidney transplant of May 2, 1969. Also special love and thanks to Ome Libbe who gave of himself to make this transplant possible. With all our love: Ralph & Irene Drost — Listowel Philip, Janice, Matthew, Kristopher, Theresa Bert & Ann Steenbergen — Aylmer Kevin, David, Kimberly Eve Roorda — Dunnville Ed & Ans Roorda — Fenwick Ellen, Nicole, Kayleen, Janelle Pete & Wilma VanderMey — Beamsville Angela, Samantha, Kathleen Mark Roorda — Fenwick Open house on May 20, 1989, from 1:30 - 4:00 p.m., at Bethany Chr. Ref. Church, Fenwick, Ont. Home address: 1088 Balfour Ave., Fenwick, ON L0S 1C0.</p>	<p>"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus." (Phil. 4:6,7) On Monday, Apr. 17, 1989, God called home, at the age of 65, our beloved husband, father and grandfather EVERETT AUKEMA Husband of Gail Aukema (nee Van Til) Father and grandfather of: Henry & Alice Aukema — Strathroy, Ont. Brian, Michelle, Laura, Jonathan, Lyndsey Teresa & Dan Heath — Cameroon, Africa Mark, Andrew, Ruth-Anne John & Tina Aukema — Toronto, Ont. Anna Harold & Joyce Aukema — Guelph, Ont. Ellen Brenda Aukema & Ron Mak (fiance) — Brampton, Ont. Rob Aukema — at home Funeral service was held at the Blenheim Chr. Ref. Church. Correspondence address: R.R.#3, Ridgetown, ON N0P 2C0.</p> <p>On Apr. 15, 1989, the Lord took unto himself our dearly beloved husband, father, grandfather and great-grandfather PETER VEENSTRA in his 80th year. He died at McMaster University Medical Centre. Beloved husband of Antje Veenstra (nee Frieswijk). Loving father of: Richard & Alice — Hamilton Alice & Brian Vanderlugt — Brantford Bonnie & John Vanderstoep — Millgrove Predeceased by his son Clarence of the Netherlands. Father-in-law of Linda Veenstra of the Netherlands. Dear grandfather of Peter, Sidney, Annette, Theresa, Peter, Anita, Brenda, Patricia, Andy, Darren, Kristen and Ken. Mr. Veenstra is also survived by 10 great-grandchildren and one sister in the Netherlands. Rev. 21:4-7</p>
Anniversaries	Anniversaries	Anniversaries	Anniversaries	Anniversaries
Help wanted	Help wanted	Help wanted	Help wanted	Help wanted
Summer Job Market	Summer Job Market	Summer Job Market	Summer Job Market	Summer Job Market
<p>DRAYTON, Ont.: Calvin College student, third year biology major, seeking summer job, preferably in related field. Will consider other options. Available May 23. Please call Nancy Rumph at (519) 638-2053 or write to Box 4, Drayton, ON N0G 1P0.</p>				
Vacations	Vacations	Vacations	Vacations	Vacations
<p>For rent: Three bedroom, modern cottage near Rondeau Park. Has fully equipped kitchen, washer and dryer as well as private beach. Prices vary according to season, on a weekly basis. Call (519) 773-5593 for your reservation.</p>				

Classified (more 'Help wanted' ads on page 19)

Teachers	Teachers	For Sale	Teachers	Teachers
<p>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening in a Grade 4/5 classroom. The ability to teach intermediate French is essential. Send letter of application and resume to: Andy Vanderploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6, or call (519) 773-8476 (school) or (519) 773-5009 (home).</p> <p>BOWMANVILLE, Ont.: Knox Christian School in Bowmanville, Ont. requires a Grade 4 classroom teacher OR a Grade 5 teacher able to teach French to Grades 5-8 for September 1989. Interested applicants should submit resume and references to the principal: W.M. Helmus, R.R.#1, Scugog St., Bowmanville, ON L1C 3K2. Phone school (416) 623-5871 or (416) 623-6952.</p> <p>BOWMANVILLE, Ont.: Durham Christian High School in Bowmanville is soliciting applications for two teaching positions for the 1989/90 school year. The one position is in English and the other in French. Please send applications, resumes, and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Attention: Mr. Ren Siebenga.</p> <p>BROCKVILLE, Ont.: John Knox Christian School invites applications for a teaching principal. Situated in the beautiful Thousand Islands. This trans-denominational school offers a unique opportunity to an individual prepared to meet a new challenge. Send resume and/or direct inquiries to: Rod Freeman, Principal, 137 Pearl St. E., Brockville, ON K6V 1R2 or phone (613) 345-1101 (school) or (613) 924-9614 (home).</p> <p>BURLINGTON: Trinity Christian School Burlington, Ont. has possible openings for teachers in the Junior and Intermediate divisions. Please send resume to: Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7.</p> <p>HOUSTON, B.C.: The Houston Christian School, a Grade 1 through 10 CFI, situated in North Central B.C., is seeking applicants for a Grade 2 position. Please send all applications to: H. Fritschy, Principal, Houston Christian School, Box 237, Houston, BC V0J 1Z0. Phone (604) 845-7736.</p> <p>KINGSTON, Ont.: Kingston Christian School invites applications for a possible opening at the junior or intermediate level. Strength in French would be an asset. Please send resume and/or inquiries to the principal at 130 Wright Cres., Kingston, ON K7L 4T9. Phone (613) 546-4872.</p> <p>MEDICINE HAT, Alta.: Medicine Hat Christian School, a dynamic and growing interdenominational school in sunny southern Alberta invites applications for a position in junior high (Grades 7-9), commencing Sept. 1989. Preference will be given to candidates whose specialties are: social studies, language arts and physical education. We also have an opening in ECS (Kindergarten) for four days per week. In addition we need a Grade 1/2 teacher (combined class). Interested applicants please forward resume and/or direct inquiries to: Wm. Slofstra, Principal, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2 or phone (403) 526-7192 (home) or (403) 526-3246 (school).</p>	<p>LUCKNOW, Ont.: Lucknow District Christian School requires a teacher for the Grade 1/2 classroom or for the Grade 3/4/5 classroom. Send application and resume to: Principal, Etty Broer, Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0.</p> <p>NEWMARKET, Ont.: Holland Marsh District Christian School. In our caring, supportive community just north of Toronto, we need teachers for Kindergarten and Grade 8. Please consider these openings prayerfully for 1989/90 and address any inquiries and applications to: Corrie Bootsma, Vice-Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Tel. (416) 775-3701.</p> <p>SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa of Smithers B.C. has an opening in elementary and secondary French, upper elementary language arts and primary Grades 2 or 3, and a possible opening in elementary and secondary phys-ed. Ours is a two-campus school system. Please contact: Glen Ewald at Box 2117, Smithers, BC V0J 2N0. Phone school (604) 847-9833, res. (604) 847-2186.</p> <p>TERRACE: Centennial Chr. School, located in Terrace, B.C., is inviting applications for openings in K-8 for the 1989-90 school year. Centennial Chr. School, operating since 1967, with a present enrolment of 92 students, moving into new school facilities and adding a possible Grade 8 class, will make the 89-90 school year exciting and challenging. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities for teachers. For further information please contact: Frank Voogd, Principal, 3608 Sparks St., Terrace, BC V8G 2V6. Tel. (604) 635-6173.</p> <p>TORONTO, Ont.: Toronto Central Christian School invites applications for a teaching position in the junior class (multi-Grades 3, 4, and 5). Experience, interest in an integrated curriculum approach and some French skills would be an asset. Please call G. Dekker at the school (416) 968-2036 or home (416) 466-6304 or send resume to: Toronto Central Christian School, 55 Salisbury Ave., Toronto, ON M4X 1C5.</p>	<p>The Bible and Islam by Rev. Bassam Madany \$4.95 Canada / \$3.95 U.S. How to relate the gospel relevantly to the Muslim heart and mind. Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p> <p>COOKBOOKS!!!! Perfect gift for mom on Mother's Day. - Over 200 recipes - Easy & well-loved - \$5.00 plus \$1.50 shipping and handling. Write: Providence YP's c/o Dianne Heilings 4850 Spring Creek Rd. R.R.#1, Vineland, ON L0R 2C0 Proceeds to Turning Point Girls Home.</p> <p> It's Mostly in Dutch some English, too It's almost all about The Netherlands - current affairs, feature stories, news from the churches (1 page), politics, many pictures - and the Dutch in Canada and the U.S.A. It's being mailed twice a month and has 28 tabloid pages or more. Only \$17.00 annually. Write the Windmill Herald. From the U.S.A.: P.O. Box 591, Lynden, WA 98264; from Ontario or East: Box 1064, Sta. 'B', Rexdale, ON M9V 2B3 from Manitoba or West: P.O. Bag 9033, Surrey, BC V3T 4X3 Yes, our English pages are interesting too.</p> <p>the Windmill Want to rent a car while in Holland?  Jan Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired. jan kalma De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax (31) 5120-32324</p>	<p>Brantford Christian School invites applications for full-time teachers for the school year 1989/90 as follows: — Grades 5 and 6 Ability to teach French would be considered an asset. Brantford is a community with affordable housing and is only a 15-20 min. drive to Redeemer College or Hamilton. Please call: Mr. C. VanderVeen, Principal (519) 752-0433 (school) or (519) 752-4100 (home)</p>	<p>Help wanted</p> <p>Wholesale Florist Distributor Exclusive territories in Manitoba, Saskatchewan, Alberta and Northern B.C. Training and set up provided. Out of town travel required. Excellent returns. For further information call: (604) 588-3973</p> <p>Mechanic Class "A" required for 4-bay general repair garage. Established shop for 15 years. Pleasant working conditions and benefits. For more details call: Jack L. Dam Ryckman's Auto Service 2350 Highway #6, Mount Hope, Ontario Phone (416) 679-6095</p> <p>Director of Youth Ministry Maple Ridge Christian Reformed Church, located in the beautiful Fraser Valley of British Columbia, seeks a Director of Youth Ministry. The successful candidate should have sound organizational skills and musical ability. Experience is an asset. Please direct inquiries and resumes to: Gerry Meyer, Maple Ridge Christian Reformed Church P.O. Box 94, Maple Ridge, BC V2X 7E9</p> <p>NEEDED a committed person with a warm, friendly personality The Ministry to Seafarers of the Christian Reformed Church in the Port of Montreal is seeking a dedicated HOST, HOSTESS OR HOST COUPLE in our beautiful Seafarers' Centre, a home away from home for captains, officers and crew members from 80 different nations. A foreign mission in a home port! No meal service, no overnight accommodations. Responsibilities include: making seafarers feel at home, housekeeping duties, driving seafarers to and from the ships, facilitating overseas phone calls and assisting with purchases from souvenir shop. This is a full-time salaried position. Contact: Rev. Hans Uittenbosch The Seafarers' Centre 201 Commune St. W., Montreal, PQ H2Y 2C9 Tel. centre: (514) 844-1476 Tel. res.: (514) 684-0345</p>
	<p>Help wanted</p> <p>Salem Christian Mental Health Association Inc. invites applications for the position of Executive Co-ordinator The position will emphasize co-ordination and program development, direct reporting to the Board of Trustees, and a close relationship with the support community. Commitment to Reformed World and Life view is a prerequisite as well as the ability to work with different professionals in the field of mental health and family services. Post-baccalaureate is preferred. Clinical training and background would be useful, but is not essential. Applications, resumes and references must be sent by May 8, 1989, to: Mr. John Lutgendorff Secretary Board of Trustees 310 Mill St. S., Suite 403 Brampton, ON L6Y 3B1 Phone (416) 459-3913</p>			

Classified/Events



THE KING'S COLLEGE
A Christian Liberal Arts College

1989-90 FACULTY VACANCY
English Literature

The King's College, a Christian liberal arts college offering BA and BSc degrees, requires a full-time sessional in English literature for the 1989-90 academic session. The position involves the teaching of one section of first year English literature and two term courses at the upper undergraduate level. Ability to teach two of the early Romantics, Modern Poetry, or Victorian Poetry preferred. PhD preferred. Assent to the College's Christian educational creed required. Send letter of application, c.v., transcripts and three letters of reference to:

Dr. S. Keith Ward, Vice President (Academic)
The King's College
10766-97 St., Edmonton, AB T5H 2M1
(403) 428-0727

The King's College is an equal opportunity employer, but in accordance with Canadian Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.

School Counsellor

Needed to work in a Christian high school setting with students who are experiencing emotional, behavioural or relationship concerns. This would be a part-time position. If desired, opportunity exists to further complement this position with a part-time youth worker position at a local (CRC) church or with therapy practice at a Christian counselling agency.

A Master's degree (MSW, MA, MEd) is desired but appropriate experience may compensate.

Please submit detailed narrative outlining:

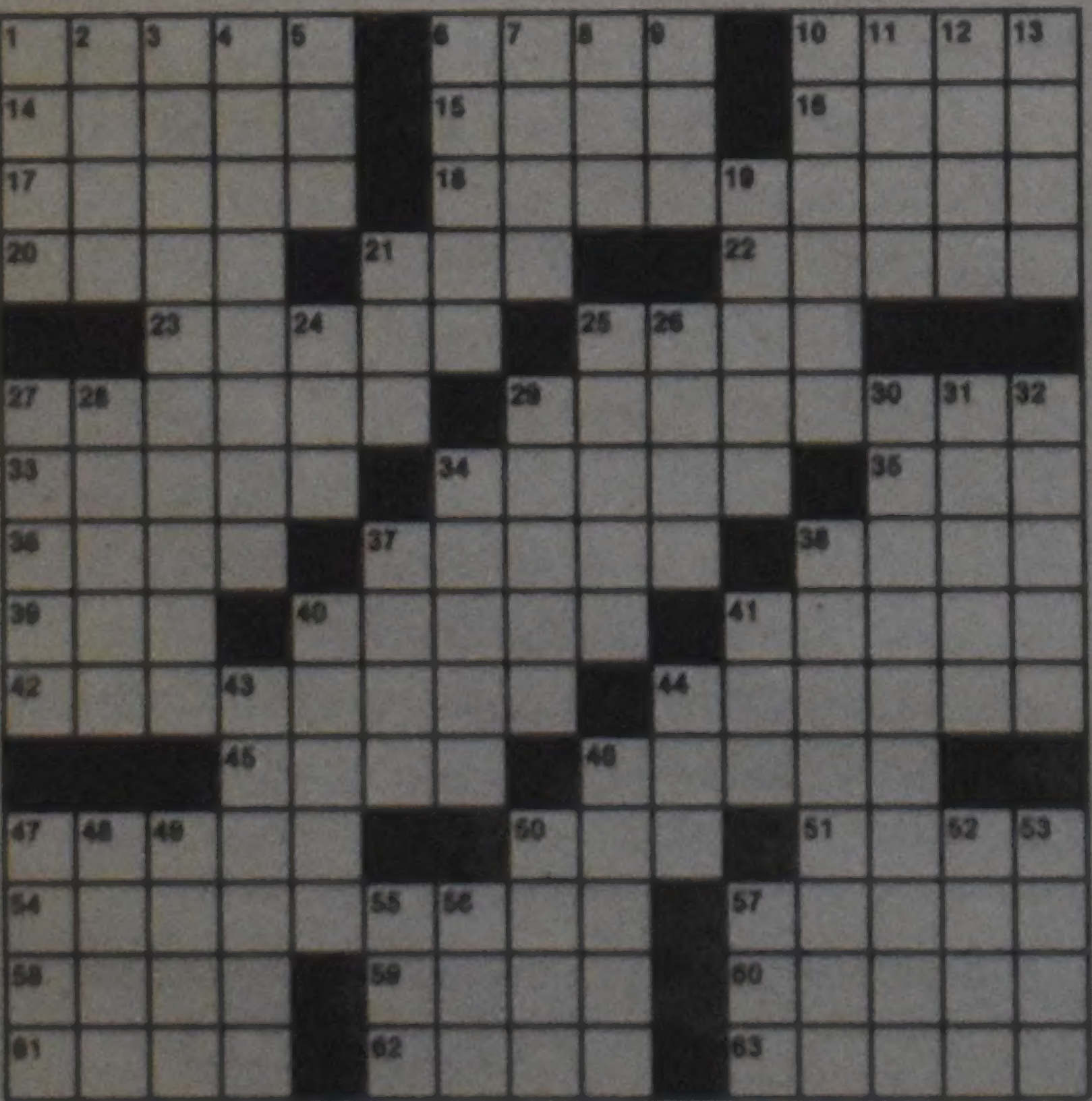
- 1. Educational background, experience;
- 2. Integration of one's faith and counselling, to:

Dr. Dick Farenhorst
c/o Cascade Christian Counselling Assoc.
#201, 14980 - 104 Ave.,
Surrey, BC V3R 1M9

Weekly Puzzle

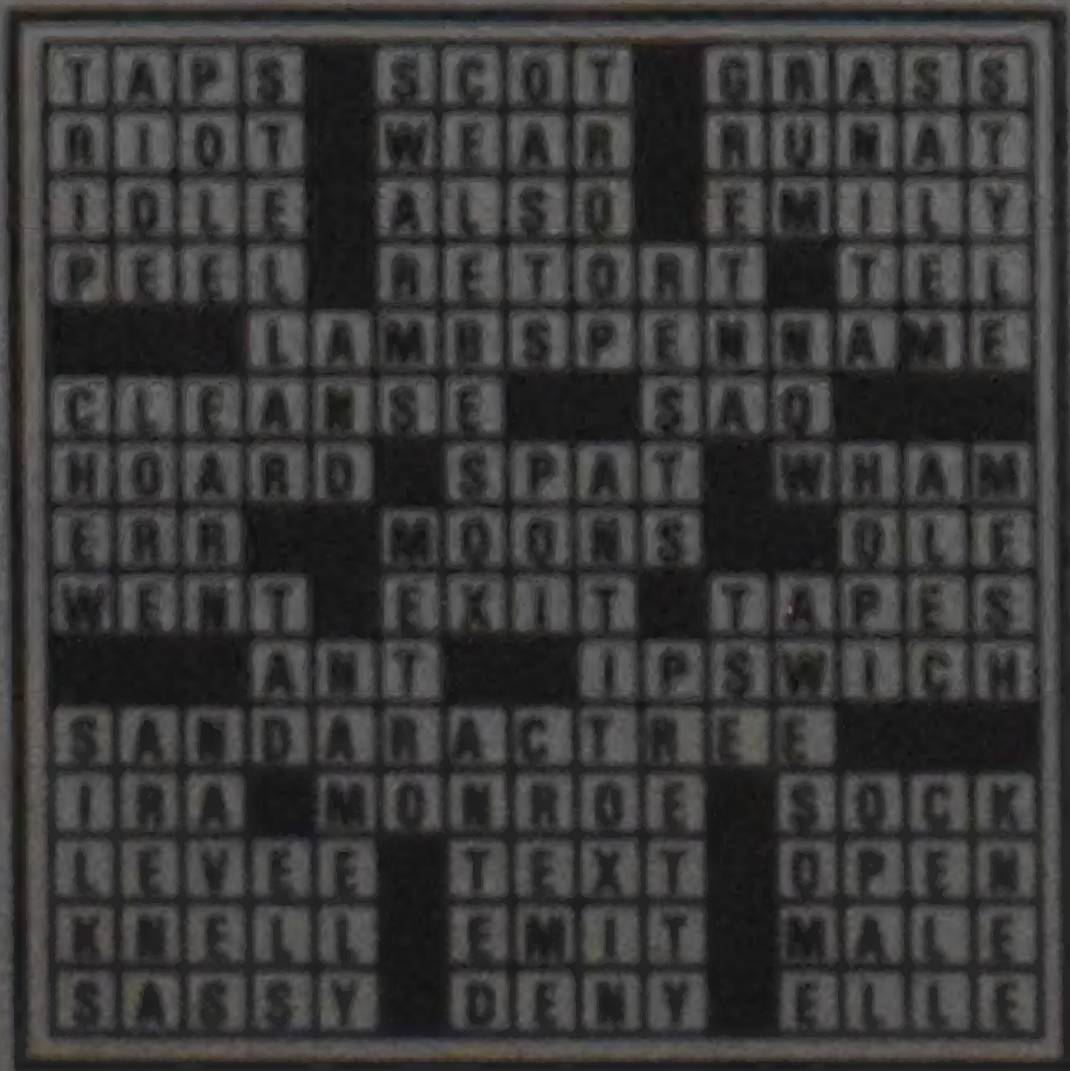
by Victor Jambor, Jr.

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 - 14 Years
 - 15 Sullen
 - 16 Be fond of
 - 17 Composer Previn
 - 18 Makes sport of
 - 20 Appear
 - 21 Aye
 - 22 Dillies
 - 23 Stage extravaganza
 - 25 Frolic
 - 27 Belabor
 - 29 Sailing master
 - 33 Having a dull surface
 - 34 Kitties
 - 35 Before now
 - 36 Wings
 - 37 Close comrade
 - 38 Tizzy
 - 39 Negative prefix
 - 40 Commerce
 - 41 Old-womanish
 - 42 Firedogs
 - 44 Figures
 - 45 Mud
 - 46 Foul-up
 - 47 Zinfandel e.g.
 - 50 Kind of sauce
 - 51 Toss
 - 54 In terms of
 - 57 Spad or Stuka
 - 58 Fragrance
 - 59 Like a bump on —
 - 60 Type of rocket
 - 61 Habit
 - 62 Pass
 - 63 Concert hall
- DOWN
- 1 Resorts
 - 2 Antler point
 - 3 Get the meaning of
 - 4 Pervade
 - 5 Wind dir.



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Last Week's Puzzle



- 40 More factual
- 41 Cry of triumph
- 43 Lend
- 44 Ship's timber bend
- 46 Very wet
- 47 Increase
- 48 Make over
- 49 Literary conflict
- 50 Upstart
- 52 Nested boxes
- 53 Laborer
- 55 Hammaraskjold
- 56 UN gp.
- 57 In favor of

Calendar of Events

May 6	Improvisation concert by Master Organist Andre Knevel, at 8 p.m. First CRC, Charlton & Hess, Hamilton, Ont.	May 19-22	Fifteenth Annual All-Ontario Young Calvinist Convention "Prepare for Glory" at Carleton University, Ottawa, Ont. For info. call (519) 745-3371.
May 6	Camp Ke-Mon-Oya Staff Reunion, from 4-8 p.m. at Grace CRC, Scarborough, Ont. For info. call (416) 466-6304 (p.m.)	May 20-22	40th Anniversary of the CRC, Aylmer, Ont. Everyone welcome!
May 7	Spring concert by the St. Thomas & District Male Choir "Crescendo," at 8 p.m., Knox Presb. Church, Hineck St., St. Thomas, Ont.	May 26-27	"New Creation" Retreat Weekend for Classes Niagara/Hamilton. At Mount Carmel Retreat Center, Niagara Falls, Ont. For info. call (416) 892-8059.
May 9-13	Organist Frans van der Hauw (Bolsward) in concert: May 9: at 7:30 p.m., Heritage Hall, Holland Chr. Homes, Brampton, Ont.; May 10: at 8 p.m. in Maranatha Can. Ref. Church Fergus, Ont.; May 12: at 8 p.m. Knox Presb. Church, Grand Valley, Ont.; May 13: at 8 p.m. Collier St. United Church, Barrie, Ont.	May 27	A.B.C. Sale at Shalom Manor, Grimsby, Ont. from 9 a.m. - 1 p.m. A Dutch market flavour where you can buy almost anything. (Crafts, flowers, shrubs, baked goods.) Come and support your seniors!!!
May 10	Convention 1989 of the Can. Fed. of CR Women. At Bramalea Baptist Church (corner Hwy. 7 and Dixie Rd.). Speakers: Rev. H.A. Vander Windt and Mrs. Donna Lee Walter.	May 27-28	40th Anniversary celebrations of the Woodstock and area Chr. Ref. Churches. For info. call (519) 475-4445 or 537-8459. All former members are invited.
May 11	Fiftieth Anniversary Dinner of the Reformed Bible College at 7 p.m., Redeemer College, Ancaster, Ont. RBC president Dr. Edwin Roels will participate. For complimentary tickets call (416) 527-1999.	May 28	50th Anniversary of Pieter Spoelstra as organist. Special service led by Rev. Andrew Kuyvenhoven at 9:30 a.m. in First CRC, Hamilton, Ont.
May 12-14	Spring Conference of the CR Singles Fellowship of Ottawa. At Carleton University, Ottawa, Ont. Keynote speaker: Rev. Jack Quartel. For info. call (613) 727-5851 or 591-1432. Register before April 25, 1989.	June 1-3	Public conference at Geneva College, Beaver Falls, Pa. Theme: "Christ's Kingship on Contemporary Politics." Speakers: Dr. Greg Bahnsen, Dr. James Skillen and Dr. William Edgar. For info. call (412) 847-6556.
May 17	Watch J.C. & J.J., Christian variety entertainment, on CHEX TV, Channel 12 (also on many cable systems), produced by Jerry Jonkheer Productions.	June 5-9	"Milk and Honey Summer Festival" at Redeemer College, Ancaster, Ont. Seminars on spiritual and psychological health, outings to musical and theatrical productions, art exhibits, banquets, tours. For info. call (416) 648-2131.
May 19-21	Ninth Annual Clinton Klompen Feest. Fri.-Sat.: RCMP Musical Ride, etc.; Sunday: Interdenominational church service only. For info. call (519) 482-7893.	June 14	"Hollandse Dag" at 10 a.m. in Moorefield Park, near Drayton, Ont. Speaker: Rev. Martin D. Geleynse.
May 20	Fourth Mid-America Reformed Seminary Commencement, at 10 a.m. in Faith CRC, Sioux Center, Iowa. Speaker: Dr. George W. Knight III.	June 30-July 1	Fraser Valley Christian High, Surrey, B.C., celebrating 25th anniversary. For info. call (604) 581-1033.

Place your announcement here!

WIERINGERMEER DAG

When: July 1, 1989, at 10 a.m.
Where: Moorefield Park (by Drayton)
For more information call:
Klaas Dekens
(519) 428-9920

40th Anniversary

"Great Is Thy Faithfulness"

The Christian Reformed Church of Aylmer, Ont. will be celebrating 40 years of God's faithfulness and love on May 29, 1989. We thank God for his guiding hand throughout these years and we invite all former members and interested guests to join us in our celebration on May 21 and 22, 1989.

Sunday, May 21:

We begin with praise to our God in two special services, at 10 a.m. and 7:30 p.m., with former pastors Chris Spoor and John Koopmans leading us in worship.

Monday, May 22:

Join the fun and festivities starting at 12:30 p.m.

- 12:30 to 1:30 — reception with refreshments.
- 2:00 to 4:00 — program with skits, songs, etc., and greetings from former pastors Wm. Renkema and Carl Tuyl.
- 2:00 to 4:00 — games and balloon send-off "for kids."
- 5:00 to ??? — cold buffet, hot dogs and "good-byes."

SEE YOU THERE!

For more information, call Andy Dieleman at (519) 866-5520

Vacations

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Church news

Christian Reformed Church

Declined

— to Bethel, Dunnville, Ont., Rev. Ralph Koops of Maranatha, Cambridge, Ont.
— to Drayton, Ont., Rev. Jelmer Groenewold of Leduc, Alta.

Canadian Reformed Churches

Accepted

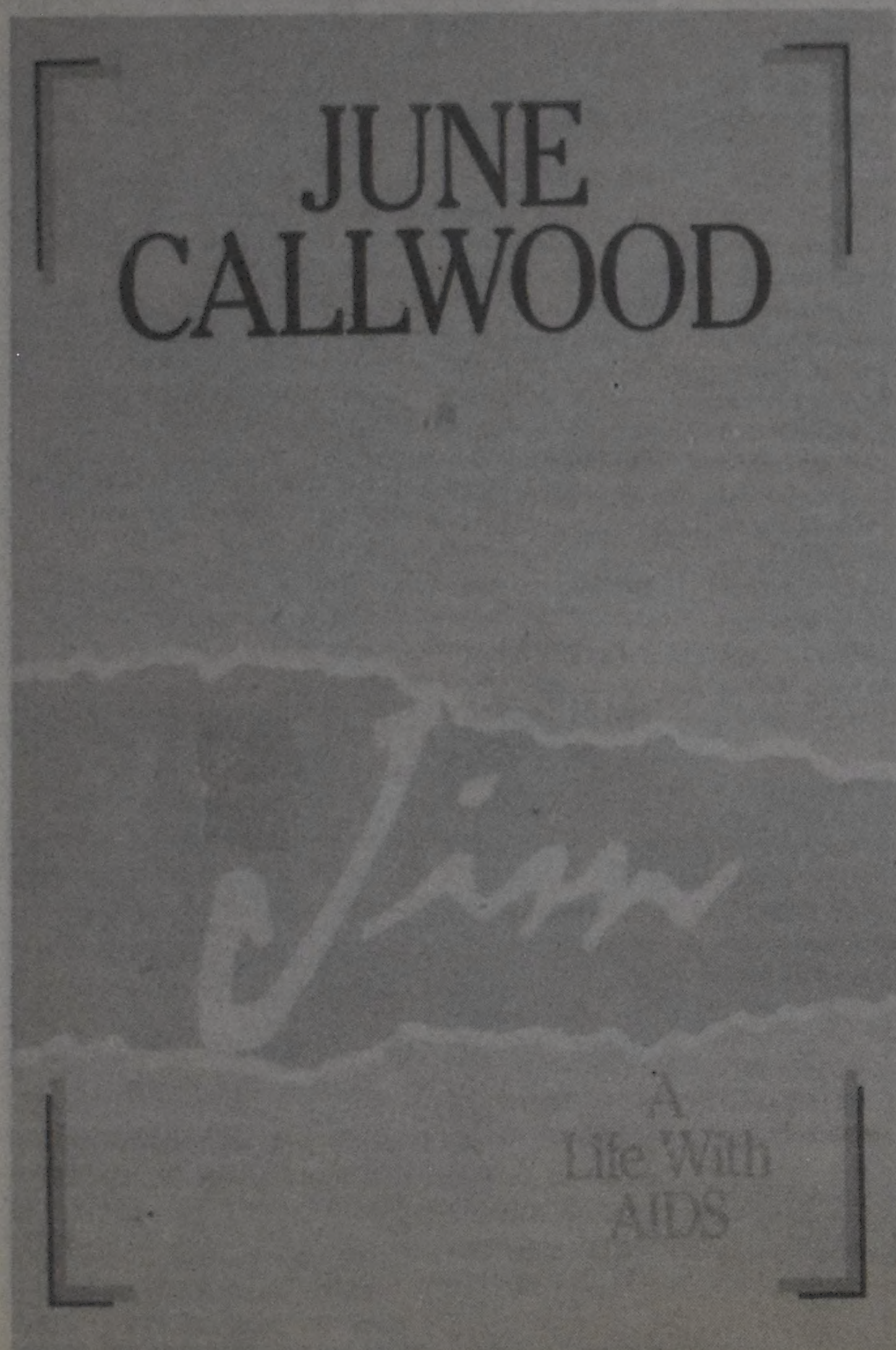
— to Chilliwack, B.C., Rev. M.H. Van Luik of Watford, Ont.

Books

Robert VanderVennen, book review editor

Modern life

The human face of AIDS



Jim: A Life With AIDS, by June Callwood. Toronto: Lester and Orpen Dennys, 1988. Paperback, 320 pp., \$14.95. Reviewed by Robert VanderVennen.

This book about a life of suffering is not pleasant reading. But it is a gripping account that opens a deeply human window on an aspect of modern life about which we all form an opinion from newspaper headlines and TV commentary.

Jim St. James discovered at age 10 that he was sexually attracted to males rather than females. He felt increasingly horrified with this knowledge because he grew up in a devout Jehovah's Witness family, whose faith said that being a homosexual meant being in a state of sin so grievous that such a person was to be "disfellowshipped," a form of excommunication so severe that the person was treated as though he or she did not exist.

So Jim grew up under awful tensions. Being a Witness made him strange at school because he had to leave the classroom

when school prayers were said and the national anthem was sung. He struggled desperately with his homosexual feelings because his beliefs told him his sexuality was terribly sinful, and his family would surely need to cast him out. He had a powerful need to be accepted and loved.

Jim so much loathed his homosexuality that he was delighted to discover a beautiful woman he loved and to whom he could be sexually attracted. They were married, though her family opposed the marriage; but in less than two years she and her family broke up the marriage for reasons that had nothing to do with sexuality.

Biblical faith and gay lifestyle

Living alone in Toronto, Jim began living a double life because he could not find another way. He continued to immerse himself in scripture study, prayer and worship with Jehovah's Witnesses on Sundays and weekdays, while at the same time his desperate need for human support led him to make friends of the only people with whom he could feel safe: men in Toronto's homosexual community. He went to gay bars and took part in the drinking, drugs and sexual life of that community. Although he had many friends — and his closest friend was a woman with two children — his life was an intense struggle, filled with self-loathing and the lack of a sense of worth and dignity that is said to be typical of the gay community.

A great strength of this book is the inside picture it gives of the gay lifestyle and how gay men feel about themselves. Most homosexual men live deeply tragic lives, even apart from the new phenomenon of AIDS. Most, St. James says, would give almost anything to be relieved of their homosexual burden so they could live more normal lives.

When Jim finally told his family that he was homosexual, everyone but his father shut him out of their lives, and the Jehovah's Witnesses refused to have anything more to do with him. His personal and emotional support dissolved.

Jim St. James was found to have AIDS at age 29, two days before he won the Theatre Ontario award as best actor in 1983. His suffering from the effects of the disease, starting with Kaposi's sarcoma, occupied much of his life from that point. On April 7, 1989, the *Toronto Star* reported that it had been five years since his AIDS was diagnosed. He has lived longer with AIDS than anyone else in Canada — most people die within two years of diagnosis. He has counted 69 friends and acquaintances who died from AIDS — before he stopped counting. During those years Jim St. James has given himself, so far as his health permitted, to helping AIDS victims and to helping society understand this new disease better. He is a self-giving person who has been a great support to many people from whom nearly everyone else has fled.

A striking feature throughout this story is the way Jim St. James has held on to his devout faith. At one point he turned his back on all his friends at the insistence of his church, because his faith was the only thing in his life he absolutely refused to give up, even though his church turned around and totally gave up on him. His faith is one that most readers of *Calvinist Contact* would not call Christian faith, but nevertheless it is a faith in Jehovah God which is rooted in the Bible. It is the strongest source of strength in his life. This testimony rings throughout the book, and we need to take it into account as we make our judgments about gays and the burden of AIDS. Real life sometimes is a threat to our categories.

Jim made frequent use of a tape recorder (in his aloneness) to record his thoughts and feelings. He even made a recording to be played at his funeral. It concludes with this testimony: "I want to take a moment to tell you about my hope. Although I am sleeping in front of you now, I will come back to you through the promise of the resurrection that the God of the Bible made" It is the promise of the resurrection that keeps Jim from utter despair.



Friends of God

Wayne Brouwer

Blessed

"Blessed is the man ..." (Psalm 1:1)

There's an ancient Chinese teaching riddle that tells the story of a man who's running from a hungry bear. Suddenly he's at the edge of a cliff. It's either jump or be eaten, so he throws himself over. Fortunately, there's a tiny sapling to grab as a life-saver. Jerked to a halt, he sees a tiger beneath his feet, just waiting to devour him. And two gophers have chosen *that* moment to gnaw at the wood that suspends him between death above and death below!

What to do? What would you do? The story continues: all at once he spies a wild strawberry bush, an arm's reach away. It's loaded with ripe red berries. He plucks one, pops it in his mouth, and with a look of sheer contentment sighs, "Mmmmm! Delicious!"

Quality life

That man is blessed! says the parable. He knows how to find joy and contentment in life, no matter what his circumstances! No one will take from him the quality of life that flows from his heart!

Psalm 1 is about "quality life." But there is a very clear focus as to what makes it that way. Contentment might come from a stable family life. It may result from financial success or achieving a degree. It may even begin with a good job. "Blessed is he who has found his work," says Thomas Carlyle. "Let him ask no other blessedness."

But Psalm 1 doesn't suggest any of these. And you know why. Circumstances change. Happenings happen for a while, and then stop happening. There has to be something deeper on which to pin our goals and values than shifting sands.

And that's precisely the point. "His delight is in the law of the Lord!" shouts the psalmist. When you're in tune with the creator and his creation, temporary dissonance and discord are momentary ripples that soon will be smoothed into the larger patterns of life's fabric.

And knowing that, you can savour the taste of a strawberry, even on a hospital bed.

Abide with me

Henry Francis Lyte was only 54, but several years of illness had kept him from functioning to full potential in his fishing-village congregation. His limitations seemed to have fostered problems in the church. At one time worship services were crowded, and over 800 children were taught by 70 teachers in the Sunday School program. At one time he knew the names of every boat in the harbour, and every person who walked the docks. At one time his tireless care and enthusiasm drew even skeptics to Christ.

But now he was failing rapidly. His doctor told him to quit the ministry. His congregation was falling apart. And here he sat, on a bluff above the sea, wondering what message to bring for his last Sunday evening sermon.

The points and outline wouldn't come. They were crowded out by the cares and troubles that surrounded him. But then a prayer began to form in his mind that softly caressed his vision back into focus. And the prayer began to sing itself. And by the time his people gathered for worship, a new hymn called them into the presence of God.

Henry Lyte died a few months later; but he died a blessed man. And the church knows that each time its hymnbooks are opened to his prayer: "Abide with Me!"

*I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, O abide with me!*

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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